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Number 34

The Debate on the Practice of Christian Unity

By Orvis F. Jordan

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Spirit With Spirit Can Meet

By Joseph Fort Newton

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

AUG. 24, 1916

Number 34

Education and Life

"WHAT SCHOOL SHALL I CHOOSE?"

At this very moment, this question is agitating the minds of many parents and many young people. Some young men aspire to make a foot-ball team. They will not consider anything, therefore, but a school which emphasizes athletics. Some young women have heard of the wonderful parties and dances at another school. This will determine their choice. The parents are more apt to be thinking of ideal values in education.

There is no subject on which people can develop more lively differences of opinion than on the subject of education. The true education is just as nebulous and uncertain in its quality as is the true standard of living. So long as people differ about life, they are very apt to differ about education.

The Greeks divided all education into two parts, the development of the body and the development of the mind in aesthetic appreciations. Physical training was believed to be helpful in mental development; this we now know to be true.

During the revival of learning, in the Middle Ages, great stress was laid upon language study. The habit of learning "dead" languages was at that time formed, and has been continued in modern times, often with no better reason than that the ability to quote Latin is a mark of culture. There are men who might study the classics and relate them definitely to life. There are other men who never could.

Education has often been stubborn and conservative. The English once had a form of business association called compound partnership. For two hundred years after this kind of association ceased, the arithmetics continued to carry a section on compound partnership because the working of these difficult problems meant great development to the mind!

Educators have often been stubbornly suspicious of utilitarian education. It has been assumed that the study of some rare crystal is very cultural, the knowledge of the chemistry of a loaf of bread being coarse and vulgar. The state university has made its contribution to education by opposing this absurd attitude. It has ventured to employ contemporary processes in education, just as the kindergarten does for little children; and the thousands in attendance on these schools are a testimony of the appreciation of the people.

Religious schools once hedged their pupils in with rules without number. Reacting from this, there has come the "broad" school which is indifferent, or nearly so, to the moral influences at work among the students. These too have missed the point. Education is life. A school cannot afford to be indifferent to the moral and spiritual needs of its students. It may not meet these needs by rules and special enactments. It is certainly under obligation to care whether its students are drunken, or dishonest, or profligate. A school that does not care has not only a narrow view of education, but also a socially dangerous view.

It is now regarded by our best leaders in education as heresy to talk as if education is preparation for something.

Education is life itself. The man who spends until he is thirty getting ready to live has wasted much time. Even in college and university, he ought to live a normal life, recognizing social obligations, seeking in every way the best things. It is not a time to break down the physical health by lack of exercise, to dwarf the social nature by endless devotion to books, or to become in any other way warped and eccentric. More than one specialist has lost his soul in the pursuit of his special knowledge. He wonders why his talents are despised by the world. It is because he is only partly a man. He is a mental hunchback.

Is religion to be included in a program of education? It is when education is defined as the imparting of specialized information, and religion is defined as the teaching of specialized doctrines, that we find a great chasm between religion and education. When we say education is just life and when we say religion is life, we no longer find a reason for an educated man being indifferent to religion, any more than we find justification for a religious man ignoring education.

♦ ♦

Most men are religious in some respect. Most systems of education both primitive and modern have found some place for religion. These facts make us suspect America's divorce of religion and education. This divorce is the result of our sectarianism. It springs neither from any deep conception of what the educational process is, nor from any true perception of the importance of our religious differences.

In no one thing is the Roman Catholic church so criticized as in its rejection of our public school system. Their substitute does not impress us as valuable, but there is ground for their instinctive reaction against an education leaving out the most important element of life, ethics and religion. Our American education is producing its own harvest. By some method, the intellectual, moral and spiritual values must at last all be united in a comprehensive system of training our youth.

If our sectarianism persists, we must at last find some mode of co-operation between the church and the state in education. Great educators feel the need and are now working at the problem. Perhaps the true solution has not yet been found. It is well for us all meanwhile to be discontented with regard to our schools. We shall never be truly happy over American education until a child may live his whole life, and not a part of it, in school.

Religious people have a contribution to make to educational theory in offering to the world their faith in what life really is when at its best. What is there in us which we may well allow to atrophy and perish? What other elements in our life need development through exercise? These questions are to be answered from the stand-point of life's values as we appreciate them. The educational expert may monopolize the matter of school-room method. It is for all of us to say what life ought to be. When with finer vision we perceive the goal of the race, through the guidance of the Holy Spirit, we shall know what education ought to be.

The Debate at Canton

A Triumph of the Christian Spirit

EDITOR'S NOTE:—Since receiving this interesting article from Mr. Jordan there has been considerable editorial perturbation to know what to do with it. It is such a fine piece of writing that it manifestly ought to be given to "Christian Century" readers. And the event of which it is a report is, in some respects, one of the most significant occurrences in the recent history of the Disciples of Christ. But considerations of editorial policy as well as personal modesty put us under inhibition in publishing the article. It is fitting, therefore, that our readers should be advised of the final motive to which the editor yielded in granting permission for the article to appear. In his first draft of the article Mr. Jordan declared at the end that, in his opinion, Mr. Morrison won the debate. When it was suggested that a judgment of this sort had better be omitted and that the emphasis be allowed to rest upon the triumph of the Christian spirit in a controversy that has for years been carried on in a scandalously un-Christian fashion, Mr. Jordan replied, "All right, I'll make the story say that both men won!" In that spirit we are sure Mr. Jordan,—though frankly avowing his own convictions on the points at issue,—has written the entire account, and it is from that point of view that we can find ample justification for allowing the article to appear.

*He drew a circle that shut me out—
Heretic, rebel, a thing to flout.*

*But Love and I had the wit to win:
We drew a circle that took him in!*

—EDWIN MARKHAM.

ALEXANDER Campbell, the most conspicuous debater on religious subjects in the past century, hesitated very greatly the first time he was challenged to a public discussion, not "regarding public debates as the proper method of proceeding in contending for the faith once delivered to the saints." He soon overcame this repugnance, however, and came to look upon the public platform as a real opportunity of giving his views to the world. He debated with pedit-baptists, Roman Catholics, free-thinkers and others on occasion, and a large part of the published utterances of the great leader is in the form of debates.

The debating habit in less worthy hands suffered by abuse. Victory was more prized than truth, and argument was often displaced by personalities. For many years now, the debate has been practically unknown in religious circles. In its place, among Disciples, has come a fawn-like timidity which has feared not only debate but any kind of discussion in which two men differed in their views. If unlicensed debate led to personal differences at times, the suppression of discussion has led to a stagnancy in the thinking of the movement which has proved too stifling for endurance. "In opinions, liberty," has ever been good Disciple doctrine.

When the suggestion first came to Charles Clayton Morrison to enter into a public debate with S. S. Lippin, editor of the Christian Standard, on the question of receiving unimmersed members of evangelical churches into the membership of Disciples' churches, he hesitated for a time, since men of his training and culture are not accustomed in these days to discuss questions in the way debaters usually employ. It seemed upon reflection, however, that the invitation was a real opportunity for the testimony he has to bear. He was reminded, too, that debating was a historic Disciple method of settling moot questions, and he felt that a debate might be conducted on a high level of truth seeking.

BEGINNING A NEW EPOCH.

The discussion at Canton, O., may not mean the revival of debating, but it certainly does mark the beginning of a new

epoch in which there will be no inhibition on the free expression of religious opinion in our circles. A pussy-footing peace of compromisers is to be followed by the better peace of free men who have brought their ideas out into the battle field of discussion and allowed these ideas to win victories and suffer defeats.

The first suggestion for such a debate came from the management of the Doctrinal Congress, a gathering promoted by, and under the auspices of, the Christian Standard. The Congress was called by that newspaper for the purpose of reviving the old-time statements of the Disciples' message. The personnel of the management of this Congress was entirely conservative, and were it not for the debate, it could be said that the whole Congress passed without anything being taught that was unwelcome to the most conservative leaders.

The invitation to Mr. Morrison to speak before the Congress at Canton is the more significant in view of the journalistic controversy which has been waged for years in the pages of the Christian Standard. It has been persistently urged by that paper that no sort of recognition should be given the liberally-minded men of the brotherhood. They were to be refused calls to the churches. They were to be driven out of the colleges. A flood of ink was poured out protesting against the use of such a man as Dr. H. L. Willett on the centennial convention program. These progressive men were openly invited to betake themselves out of the church, and when it seemed too mild a recommendation to offer them to the Congregationalists, they were invited to betake themselves into the Unitarian fold.

ONE IMPLICATION OF THE DEBATE.

Yet the thing which was done at Canton was more radical than any proceeding at a national convention. Mr. Morrison was not invited to make a speech on some very pleasant theme that everyone would agree with, but he came to Canton on an invitation to state his position on a matter which affects the practice of the Disciples in a most vital way.

One ventures to hope that our controversies over opinion may henceforth be carried on without attempted excommunication.

The subject of the debate at Canton is no new one in Disciple circles. The Brush Run church, the first and mother congregation of the movement, was originally constituted of pedit-baptists, chiefly Presbyterians. When the Campbells accepted immersion, the majority

followed their example. Quickly the young church, adopting the Baptist practice of immersion, adopted also the Baptist practice of an exclusive membership of the immersed only. The procedure resulted in forcing out of their fellowship a number of the choicest spirits of the movement, among them Thomas Acheson, who shared with Thomas Campbell the historic honor of having his name signed to the Great Charter of the movement, the so-called "Declaration and Address."

When the movement led by Barton W. Stone, of Kentucky, united with that of Alexander Campbell, there was in the former a considerable percentage of unimmersed people. History is silent with regard to the terms upon which these were received, but so far as the record goes, Alexander Campbell never required their re-baptism.

THE SECOND GENERATION.

In the second generation of Disciples there came about a crystallization of doctrine, with a greater insistence upon immersion, but in spite of this there have always been evidences of restlessness and discontent in the movement against the practice of restricting church membership to the immersed. The movement had begun in a protest against close communion. It has never been satisfied to end in the practice of close membership. Many times during our history, as Mr. Morrison pointed out, the "more generous attitude" has found expression. But now there is widespread feeling throughout the churches that the traditional practice of restricted membership is contradictory of the ruling ideals of the Disciples, and the new conviction is clamant for embodiment in a more generous practice. Various expedients have been devised by those churches which have chosen to make room in their fellowship for Christians who have not been immersed. Some take them into full membership. Others have adopted a basis of associate membership. Another plan is called "membership in the congregation," and in at least one church in the brotherhood this last named device is extended so as to include not only those who are members of other evangelical churches, but those of good will and Christian purposes who have never previously made any profession of Christian faith.

THE PRINCIPLE UNDERLYING THE DEBATE.

With these expedients the debate at Canton had nothing to do. It dealt in the principle underlying them all—the principle of practicing Christian union

with all Christians and with all churches of Christ, a principle which is the very genius and passion of the Disciples' history.

The great auditorium of the Canton church was well filled when the debate was called to order at 4 o'clock. It was an interesting audience. There were a few greybeards, men who had grown old in the service. There were present the men who knew how to state and champion the most conservative brand of Disciple doctrine. These had seen the old days of our debating history and upon their countenances was all the interest of younger days. A fire-engine horse can never stand still when a gong is sounded, but will gallop even in his old age. So these old warriors, when they heard the gong, were alert for the discussion.

YOUNG MINISTERS PRESENT.

In the audience, too, were many young men who had gone into the ministry by a short-cut from the high school. They sat beside their young wives, and their souls were full of the good emotions of youth-time. This discussion brought trouble to their faces. Reared in the straitest dogmatic fashion, it seemed to some of them that the pillars were falling out from under the universe when it was proposed to modify in any fashion a traditional practice of the Disciples. Their hearts were open, however, for the appeal of the big, human motives.

Then there was in the audience "the new woman in theology," which is a less advertised personality than the new woman in politics. Sunday-school teachers of intelligence had gone to the meeting hoping to learn not only how to teach, but what to teach. Such as these, too, found the discussion of the big fundamentals of Disciple teaching of absorbing interest.

The most pathetic figures in that great congregation on that day were the timid souls who had been running around vainly imploring the management and the leaders of the discussion to postpone the debate indefinitely for the sake of good feeling. They were of the type who have lived softly in religion. They were as badly frightened as Little Lord Fauntleroy would be at a baseball game.

Rev. George A. Miller, of Washington, D. C., had been presiding at the Congress, but he was on his way to Illinois to visit his people and felt that he could not delay another half day to preside over the debate. It was agreeable to both Mr. Morrison and Mr. Lappin that Abram E. Cory, the noted leader of the Men and Millions Movement of the Disciples of Christ should preside over the discussions.

AN IMPRESSIVE OPENING.

When the moderator stood up there was no need for him to ask for silence. The silence that precedes the thunder shower had fallen upon the assembly.

Mr. Cory opened the meeting with two or three practical suggestions. He asked that neither speaker be interrupted with applause. He further suggested that the debate was a search for truth and it should be conducted in the spirit of prayer. The audience arose and with bowed head sought the blessing of Almighty God upon a discussion that represented the search of that audience for the Higher Will in a matter of vital moment to the Kingdom of God.

A dramatic thing happened just before the speaking began. The moderator asked both debaters to stand and the audience was allowed to applaud both at the same time. While the people cheered Mr. Morrison walked toward Mr. Lappin and ex-

tended his hand which Mr. Lappin took. The two men stood with clasped hands a moment, not in the attitude of antagonists, but as brothers. No one but a Disciple well-informed in the events of the past twenty years can understand the emotions called up by this simple pantomime.

In days gone by, the editor of The Christian Century, and the paper itself, were declared by Mr. Lappin to be aliens



Dr. Abram E. Cory, leader of the Men and Millions Movement, and moderator at the Canton debate.

from the fellowship of the Disciples of Christ. The sight of these two editors, shaking hands in the presence of the Doctrinal Congress was so impressive that after everything that was said that day shall fade from memory the people who saw it will still be able to visualize that picture and all it meant. Luther and Zwingli never learned to shake hands. We live in a better day than theirs.

THE PERSONALITY OF THE DEBATERS.

Mr. Morrison is to be described for the benefit of those who never looked upon his tall figure. Of Scotch ancestry, a solid chin and a firm mouth betokened one who was willing to stand for conviction. His keen grey eyes looked steadily at the audience, until later they were lighted with a fire and passion that betokened the intensity of his feeling. His head is that of an idealist, and a phrenologist might have found the romantic bump rather prominent, if he knew where to look for it.

Mr. Lappin is a shorter man, but built to suggest power. Some of us knew that he had not come up through the manse as had Mr. Morrison. He was a child of adversity. Self-made, he had gone through an Illinois college and by sheer force of his ability had come to be editor of the paper which for many years led all other Disciple papers in size and circulation. His eyes seemed to look straight through those before him. A gleam of humor twinkled around his face which was not seen in the other man. He knew how to hit hard at an antagonist, when occasion demanded.

Mr. Morrison began speaking in such a low tone of voice that people leaned forward to hear and some called "louder." It was not a trick to gain attention, but it is the way his voice works until it is warmed with emotion and made vibrant with passion. He outlined his motives for accepting the invitation to come to Canton. He as-

serted that nothing but a real search for truth would guide his utterance, as he felt sure that this love of truth would also characterize the words of Mr. Lappin. He said he would not adopt the language of controversy, that he would refer to Mr. Lappin not as "my opponent," but would think of him as a comrade and a brother. This gracious approach to the discussion determined its character throughout. There was difference of opinion of the most marked sort, but no breach of the code of gentlemen or of Christians. Neither of these two Christian men had any apologies to make to the other after a keen discussion lasting through a day and an evening. The timid souls went away afterwards breathing a sigh of relief. All their prognostications of some great impending evil to one speaker or the other proved to be no more than vain imaginings.

THE PROPOSITION CONSIDERED.

The question affirmed by Mr. Morrison was as follows: "Should the churches of the Disciples of Christ receive into their membership persons who bring credentials of membership from other evangelical churches without demanding that such persons who have not been immersed in water should be so immersed before being received?"

Mr. Morrison had carried to the desk with him notes from which he spoke, faithfully adhering to the plan which he had made in outlining the discussion. He began by stating three axioms which he presupposed as accepted by all Disciples of Christ. They were:

1. The members of other evangelical churches are Christians just as truly as are members of Disciples' churches.
2. The churches whose credentials of membership such persons bring are churches of Christ, just as truly as Disciples' churches are churches of Christ.
3. The members of these churches are not without baptism, albeit a baptism imperfectly or irregularly administered.

MR. MORRISON'S MAIN ARGUMENT.

Upon these axioms Mr. Morrison did not dwell more than five or six minutes, assuming that they could be taken for granted in his argument and would be of course, conceded by Mr. Lappin. His main argument was organized under four heads and dealt with the genius of the Disciples' plea for Christian unity, with the modern social ideal which takes Christianity in terms of brotherhood, with the urgent demands of Christian missions, with the demands implicit in the present stage of the Christian unity movement, with the complex and staggering social conditions of the great cities and the rural sections, and with the desire and will of Christ. He declared that the church of today is engaged in an enterprise so vast, so human, so vital, that it was a sin against Christ and against the Kingdom of God to allow a mode of baptism to take on so great importance as to divide Christ's followers from one another.

AN APPEAL TO THE CONSCIENCE.

The argument was first of all an appeal to the hearts and consciences of the hearers. The varying theological points of view of the two speakers were nowhere better illustrated than in this. Mr. Morrison found the living testimony of God in the hearts of his audience, and in using the Scriptures he sought no mere proof-text but brought the whole Book into court. Mr. Lappin later on quoted many texts of Scripture and made these the basis of his defence. The first

method would appeal to those who are still alive to the influences of the big world in which we live. The proof text method would appeal to those who handle holy scripture in a different way.

The appeal to Disciple history and precedent for the defense of the proposition was full of power. It was shown that Disciples have ever been restless under a sectarian use of immersion that did not fit their attitude in other matters. An open communion table and a restricted fellowship did not go well together.

After speaking for fifty minutes, Mr. Morrison was just in the midst of his final appeal to the Scriptures and especially to the prayer of Jesus for the unity of his disciples, when the moderator said the time had expired. He had closed his first address with great thrilling sentences. An audience hostile to his opinions had given him a courteous attention that was rapt. When Mr. Morrison finished, anxiety was everywhere visible. Would the Cincinnati editor be able to meet and overcome the arguments of his valiant fellow craftsman from Chicago?

MR. LAPPIN'S BEGINNING.

Mr. Lappin began his speech by expressing admiration for the valor of a speaker who would come to Canton and face an audience known to be out of sympathy with the positions he would take. Mr. Lappin related a personal reminiscence of days long since gone by, when the two speakers returning from a convention in the middle west had traveled together and talked together of spiritual things. He expressed the hope that the brilliant mind and facile pen of his brother editor might yet be turned to the defense of the more conservative interpretation of the Disciples' plea.

With the felicities of introduction past, Mr. Lappin sought the hole in Mr. Morrison's intellectual armor. Taking up the first axiom which had been laid down, he asserted that if Mr. Morrison would prove to him that the members of these evangelical churches were Christians, he would receive them. He refrained, however, from taking at this time anything more than a non-committal attitude toward the Christian status of the members of other evangelical churches.

He challenged Mr. Morrison to bring forth a text of Scripture in behalf of the reception of the unimmersed. At this place Mr. Lappin called attention to the lack of Scripture quotations in Mr. Morrison's address and regarded this as significant of the scriptural weakness of the position taken. "Mr. Morrison knows he could convince this audience with the Scripture. Why did he not bring it? Because he could not find it in the Book." This was one triumphant period in the address which grew in spirit as it proceeded.

THE BAPTIZING OF CORNELIUS.

The house of Cornelius was a family of the pious unimmersed. Did Peter just take them into the church, or did he baptize them? The record indicates that although they had already received the Holy Spirit, they were baptized. Thus Mr. Lappin claimed to bring forward a scriptural precedent on the contrary side of the position which was being affirmed by Mr. Morrison.

Alexander Campbell was quoted as having said that he could have found union with the religious sects long ago if he had been willing to give up the plain teaching of the Book. This, Mr. Campbell asserted, he would not do.

Mr. Lappin's illustrations were at

times full of deep interest. Naturally gifted with humor, he was under restraint not to break down the dignity of the hour with any unseemly mirth. He used, as illustrating his attitude, the possibility of taking a drunken man into a total abstinence society without giving him the pledge. It would not help the man any and would break up the society. Mr. Lappin argued that in a similar way the reception of the unimmersed would affect the Disciples. It was a contravention of their habits and most sacred beliefs.

Mr. Lappin also attacked the reception of the unimmersed by asserting that those churches which practiced it were failing. Statements were made in detail of different cities, with stress upon Chicago churches. These churches were likened to a perpetual motion machine that was once put on exhibition. It was a perpetual motion machine, but it wouldn't run.

The speaker asserted that he did not need all his time, as no scriptural argument had been brought forward, and finally sat down after making a request that at the evening session Mr. Morrison would answer certain questions concerning three passages of Scripture, Mt. 28:19, 20, Acts 2:38 and Rom. 6:4.

SELF-RESTRAINT IN THE AUDIENCE.

The audience was now visibly revived in spirit. There was good cheer among the people who were opposed to the Chicago editor. During the course of Mr. Morrison's address an elderly brother sitting near the front was at one time about to stand up and interrupt, but I saw his good wife by a vigorous use of her elbow bring him to order again. Otherwise the audience had been perfectly quiet through the two speeches, a most remarkable exhibition of self-restraint. At the close of the session they crowded up and congratulated both speakers upon the skill which had been shown, though Mr. Morrison was often assured, "I don't agree with you, though."

The evening session brought large numbers of the members of the local churches and some of the outside public. The audience was larger than in the afternoon and had grown in interest as well as size.

THE SECOND SESSION.

Mr. Morrison opened the discussion by referring to the three passages of Scripture which had been given him for interpretation. He made short shrift of the questions, answering categorically every one and repudiating the position which they, by implication, imputed to him. He then proceeded to make the distinction between the practice of Christian union and the practice of baptism. He had asserted in the afternoon that he held a view of the design of baptism, and of its proper mode, not essentially different from that held by Mr. Lappin. It was in the unscriptural matter of denying fellowship to people who though not immersed had nevertheless been received into the Church by the Lord of the Church—it was here that he parted company with Mr. Lappin. This distinction seemed to dawn on the audience for the first time. This was not a debate on baptism, but a debate with reference to the practice of Christian fellowship. A deep trouble settled down on the faces of a great number of people. Could the traditional practice of the Disciples be inconsistent with the ideal of Christian unity, and disloyal to the will of Christ?

Mr. Morrison gave detailed figures with regard to those churches in Chicago that practice the larger fellowship. He spoke cordially of every Disciple church both

conservative and liberal, but showed that the year-book revealed far larger percentages of gain in the liberal churches. These percentages were given as they had been published some months ago in *The Christian Century*, and as they are shown in the year-books of five years ago and this year.

HYDE PARK CHURCH, CHICAGO.

If Mr. Morrison could have been excused for losing his temper anywhere in the debate it was at this point, but he met Mr. Lappin's reckless description of Chicago conditions with a kind but firm statement of the facts. The latter, in his afternoon address, had used ridicule in characterizing the Hyde Park church of Chicago, of which Dr. E. S. Ames is pastor. He called it a "cheese-box," and contrasted it unfavorably with Mr. Welshimer's great church whose guest the Congress was. In reply Mr. Morrison turned to Mr. Welshimer, who was on the platform, and praised the Canton pastor for his great work, expressing the pride we all felt in it; but, he declared, the Hyde Park church in Chicago is in some respects a church of greater significance to the Kingdom of God than is this splendid church in Canton. Though in an inadequate building the Chicago church stands at the front of the brotherhood in its gifts to missions and in its many-sided social interests and ideals.

When Mr. Morrison closed his speech, he put several questions to Mr. Lappin to be answered categorically. They related to the three axioms he had laid down in the beginning. Mr. Lappin was asked to declare whether members of evangelical churches, such as Methodists and Presbyterians, were Christians. Is the Calvary Presbyterian church of Canton a church of Christ? Are its members baptized? If they are not, baptized but are conceded to be members of the Church of Christ, how did they get into the Church without baptism?

REFUSES TO ANSWER QUESTIONS.

Mr. Lappin arose in good spirit and addressed himself to Mr. Morrison's questions by summarily declaring he would have nothing at all to do with them. They are purely assumptions by Mr. Morrison, he said, and until Mr. Morrison proves them by the scripture he would not consider them. The outside public in the audience looked astounded, as did many Disciples. Many of them did not know there was a brand of Disciple who would refuse to openly acknowledge evangelical Christians as being Christians. In effect Mr. Lappin denied the Christian status of these people. He said he would favor receiving them if they were proved to be Christians.

In mitigation of this seemingly ungenerous attitude, Mr. Lappin then proceeded to tell how he gave these people various courtesies, receiving them at the communion table when they presented themselves and exchanging pulpits with their ministers.

As the evening address of Mr. Lappin proceeded, his love of humor betrayed him. His final effort was a reading from various passages in Mr. Morrison's book on "The Meaning of Baptism." In this book, passages were found which seemed self-contradictory and other passages which seemed to espouse an extremely critical position toward the New Testament. Following this, Mr. Lappin took a pair of shears from behind the reading desk where he had previously concealed them, and proposed to Mr. Morrison to cut out of his Bible anything that Mr. Morrison wanted cut out. He closed by

asserting that when the Bible was mutilated to suit the Chicago editor, it would belong to him and not in the Cincinnati office.

THE INCIDENT OF THE SHEARS.

The trick with the shears is now done in all the reactionary evangelistic meetings, and has failed to excite much notice in recent years. In spite of the weakened front that the conservative position showed in the evening address, there was a hum in the audience and a feeling that, at least in the matter of his book, Mr. Morrison was in too deep a hole to ever climb out.

But the closing speech of Mr. Morrison was the most powerful of all, so far as an immediate verdict was concerned. Having laid down his big propositions, he was now ready to demolish the few props left under the opposing argument. Rising with a copy of his own book in his hand, he read one single passage from his book which effectively answered every point in Mr. Lappin's critique and made the little drama with the shears look ridiculous. Every smile that had been blooming under Mr. Lappin's attack fell under a cloud. At least Mr. Morrison knew what he was about, and his book on "The Meaning of Baptism" held together as a consistent work.

Mr. Morrison referred to Mr. Lappin's generous attitude in according to unimmersed people a certain kind of fellowship. These people are given the only kind of fellowship that is known in the New Testament and denied a fellowship about which the New Testament makes no restriction at all. "Where is a church roll book mentioned in the New Testament?" challenged Mr. Morrison. This challenge left Mr. Lappin under the burden of denying fellowship in a matter which is purely a human invention, and therefore by his definitions an unimportant matter. This seemed to be a poser for those who listened.

GOOD SPIRIT AT THE CLOSE.

Mr. Morrison disposed of all the opposing argument in sight and spent the last few minutes in compliment to an audience which had heard him patiently, if not at the beginning sympathetically. He expressed good will for the editor of the *Christian Standard*. Mr. Lappin

asked for two minutes to answer two things which he regarded as new argument in the closing speech of Mr. Morrison and Mr. Morrison generously granted this privilege. In this period, Mr. Lappin spoke generously of his brother editor and his talents, paying him a very high compliment. The two editors shook hands again and the audience, no longer able to restrain its emotions, greeted them with a great burst of applause. Each had done his best. Mr. Lappin's only handicap had been the fallacy of his position. Mr. Morrison's greatest strength was the certainty with which he could appeal to the conscience of his audience.

The people who came up to congratulate the speakers were also an interesting study. A Disciple wife (of the Canton church) and a Presbyterian husband came up to speak to the Chicago editor. The Presbyterian, a judge and a gentleman of distinction, would like to be in the same church with his wife, but cannot accept the implications of the practice which the Canton church shares with most Disciple churches. Both husband and wife warmly seconded the position which Mr. Morrison had championed.

Has the debate done harm? It is hard to see in what way. Two free men have looked each other in the eye instead of writing impersonally at each other's positions in a newspaper. We venture to suggest that they will ever have a greater consideration for each other's feelings.

BOTH SPEAKERS WON.

In the audiences of that day were young preachers who for the first time have learned that they have a duty to their evangelical neighbors which is different than that of proselyting them. These young men will always be easier to live with in their communities. In the Canton church itself, a more liberal attitude has been set forth. That light will never go wholly out. The bigger public through the secular press has come to know sympathetically the problems which the Disciples face. They may be counted upon to help when they can against any obscurantism that would divide the Christian world into hostile camps.

It is not necessary to decide who won the debate. Had Mr. Morrison failed instead of making the brilliant exposition

of his position which he did, there would have been the resistless force of God to bring to pass the things that are upon his heart. The Christian interests are upon the side of the universal brotherhood of all Christian believers.

The social student soon comes out for the open fellowship. He cannot talk brotherhood and democracy in one breath and divide men from each other by a form of an ordinance in the next. The spirit of the living God dwelling and working in the souls of modern men makes of social students friends of the larger fellowship.

The missionary enthusiast is also forced to learn the lesson. A missionary conference these days is more like a conference on Christian union. There is the demand everywhere that members be exchanged freely on the mission fields. Conservative missionaries come home liberal on the question of fellowship.

No matter what the discipline, modern study leads in a path other than toward sectarian practice. It allows a place for the beautiful ordinance of baptism administered in the original New Testament way, but it allows none for the unscriptural practice of separating men and women into sects upon the basis of their divergent understanding of the administration of that ordinance.

SIGNIFICANCE OF THE DEBATE.

It may be said, therefore, that Mr. Morrison has simply told the Disciples in the striking form of an old-fashioned debate what they either already know, or will soon know, from their meditation and study in our modern world. His courage in speaking openly, in these critical days, upon the most important problem of the entire history of the Disciples is to be greatly commended.

The strength of Mr. Morrison was not in mere dialectical ability. The power of Mr. Lappin was in his manifest desire to take no unfair advantage of his brother. Each man made the Disciples proud of him that day. The friends of both disputants declared that neither had ever appeared to better advantage, for each man in Christian spirit was contending for deep convictions.

Who won the debate? Both men won, for both lived through a trying day with grace and courtesy and Christian spirit. Each has won a deeper place in the affection of the Disciples of Christ.

Motion Pictures Versus Saloons

BY P. A. JEROME.

Purchasing Agent, International Committee of Y. M. C. A., and New York Member National Board of Review of Motion Pictures.

AFTER supper is over and night falls these two forces with glittering lights and attractive exteriors on prominent corners in every city contend for the patronage of every young man. The place in which the lad of this country spends his leisure hours will hold the position of leadership for good or evil according to his choice. In many a city boarding house this question used to come up after supper was finished: "Well, what shall we do tonight? Let's go down to 'Jack's Place' with the boys." Nowadays we hear another question and answer, "What is on for tonight?" and the answer is almost a chorus, "The Movies for mine!"

The corner saloon has been known for years as "The Poor Man's Club." As some one has said, it is also his sitting room. He does not always go there be-

cause he is depraved or because he craves intoxicants. He goes in response to a desire for rest, sociability, and amusement. Settlements and Church Houses have not been markedly successful in furnishing these natural things to men.

SOLVING THE PROBLEM OF THE EVENING.

The naturalness of all this is so evident. The day's work has had its monotonous grind, its success or failure, and the average young man has felt the repression of spirits in this routine life. The leisure hour after supper brings the time of temptation.

If there is no other place to go he, and thousands of others, find their way to the saloon where they drink, and talk or listen to the music and singing. With the advent of the picture show on

the street, comes a new avenue of enjoyment. Children see the posters as they come from school. Mother stops to read the announcements on the way to market. At supper the conversation turns to the pictures, and the world of interest they create. Early in the evening the family starts off for an evening packed full of enjoyment. At the "Movies" they find their neighbors, young men and sweethearts, the employers, too, and likely enough the growing boys with their "gang" are in the front seats.

After two or three experiences like this the father finds that he has had fully an evening with his family as he had alone in the saloon, although he has spent only half as much as would have gone across the bar. He has seen many things he could discuss with his wife and fellow workmen and without the usual result of a

clouded brain the next morning. He has also set an example that he is not ashamed of for his son, whose surplus energies are getting beyond control.

"THE PEOPLE'S UNIVERSITY."

Religious people have been slow to recognize the splendid influence of the "movie." They also go to see the pictures without reasoning why. If you will look the next time you are comfortably seated watching the films go by, you will at once discover that this is surely the kind of amusement for which Christian people have been praying. It holds together the whole family and ministers to starved minds and spirits as well as to tired bodies. Its interests are rapidly covering the whole round globe. In North America the financial investment is over \$500,000,000 and this "people's university" with 22,000 theatres supplies the recreational opportunities to 20,000,000 persons daily.

Are young men really being kept out of saloons? Do these young men prefer to spend their leisure hours in the clean atmosphere of refined entertainment or are they more inclined toward the kind of an education which comes from being lined up with one foot on a brass rail? Is it true that saloons are decreasing in industrial and residential districts? Can this change be attributed to the "movie"? Or are these claims only the fond hopes of those opposed to the saloon? Read the proofs which follow:

"What are we going to do about the Movie Menace?" asks Mida's "Criterion," of Cincinnati, the official organ of the wine and liquor interests. It continues: "That's its name (Movie Menace)—in capital letters. It is the subtle, insidious, back door gossip of the industry, and it has made a million hammers, but not a solitary horn, for the liquor business."

CRIPPLING THE LIQUOR TRAFFIC.

Is it possible to get a stronger endorsement of the influence exerted by the silent drama for morality and reform? In visualizing the havoc wrought by liquor, the screen is making it unpopular. It is decreasing the volume of liquor business to such an extent that those engaged in it are alarmed at the inroads of the "movies." So much so that to them the "movie" is a menace. The truth of the matter is that at last the saloon has a competitor which competes.

The National Board of Review of Motion Pictures which endeavors to reflect public opinion for the whole country in its work of constructively reviewing motion pictures, has recently sent the following admonition to all manufacturers and directors of motion pictures:

"Unnecessary Use of Liquor Scenes."

"A great deal of promiscuous drinking is now shown in motion pictures when entirely unnecessary for any dramatic purpose. For example, if two men meet on the street, they dash into a cafe for a drink; if a man enters his library, he at once rushes to his decanter for a drink; in a club scene the principal occupation of club members appears to be constant drinking. Advice reaching the National Board's office indicates serious objection to the constant drinking shown in motion pictures. This frequently lays open to criticism pictures which are otherwise of a high character. This constant repetition of unnecessary drinking merely indicates the limitations of the director in charge. We urge you to eliminate all unnecessary drinking incidents."

In support of this advice to the makers of pictures the National Board has secured the opinion of a number of police officials indicated below showing the results of the conflict between the saloon and the motion picture industry. In New Haven the chief of police states that "the introduction of motion pictures has taken away an enormous trade from the saloon." The report from Houston, Texas, says: "It has lessened the number of arrests and there is not so much business done in the saloons." "Decided decrease in the saloon business," says Hartford, Conn. In Jacksonville, Fla., "motion pictures have greatly decreased the amount of business done by the saloons." "A marked diminution in the drink habit among young men. In 1915, 2473 saloons were in operation and in June, 1916, the number is 2,149, showing a decrease of 124 saloons" from St. Louis, Mo. In Worcester, Mass., the chief of police says that "motion pictures have diminished the profits of the liquor dealer." In Seattle, the "Washington Post" claims that "saloonkeepers have concluded that the motion picture theatres are their chiefest enemies and in some places are combining to oppose the movies."

SOME STRONG TESTIMONY.

Magistrate Leach, of Queens Borough, New York, interestingly discusses the matter from another angle. He says: "In the second district, which includes Queens, Brooklyn, and Richmond Boroughs, in 1907, when the total population of these boroughs was 1,775,000, there were 16,000 arraignments for intoxication. Last year in the same district with a population of 2,267,625 there were only 8,382. Every magistrate in this city is commenting upon this remarkable decrease in intoxication. In courts where there were from fifteen to twenty cases of intoxication a day it is now rare to hear of more than three or four. We magistrates agree in attributing this condition to education and to the publicity given by newspapers showing the general distrust of drinkers by employers, but principally to the moving picture theatres. The workman who formerly went to the saloon as the "workingman's club" now goes to the picture show and takes his family. That is now the chief amusement of the workman, and not only the magistrates have noticed the effect upon the liquor traffic but the saloonkeepers themselves admit it."

HOW WORKINGMEN ARE AFFECTED.

Mr. Robert A. Woods, of the South End House, Boston, who is perhaps the most eminent social worker in the United States, says that in his neighborhood there is much less drinking among workingmen than ever before because of the influence of the picture shows.

Dr. Charles Stelzle in the "Ladies' Home Journal" calls the movies the most formidable rival of the saloon. He says that the most successful substitute for the saloon will include a complete motion picture outfit of the best type. The "Washington Times" is responsible for the statement that in the National Capital moving pictures have practically ruined the saloon business.

In New York there are 539 former saloons than five years ago. This is remarkable in a city which has grown to a population of over five million. On Washington Heights, after the establishment of a motion picture theatre, two saloons went out of business and a third

has been running at a loss. In Ithaca, with its large college and industrial population, five or six drinking places, hitherto profitable, have closed. Newspaper reports from Washington, Providence, Detroit and smaller cities indicate that this same condition is there evident.

JACK LONDON'S BOOK NOT POPULAR.

It has been widely reported that the company circulating Jack London's story, "John Barleycorn," among motion picture houses in one state was offered \$25,000 to suppress it until after election. The liquor men of Connecticut are filled with apprehension as they see their profits dwindling. They are fighting for a law compelling motion picture exhibitors to pay to the state the same license fee as the liquor dealers pay for the sale of liquor. In the business section of most large cities, the motion picture shows are wide open during the noon hour. They attract a solid audience of men who have been too often drawn into the cafes with the bribe of a free lunch and a good time. For those who have eyes to see, the moral influence of two motion pictures shows on 14th Street in New York is powerful. All day long these theaters are exhibiting pictures to crowded houses. The men are made up in a large part of those who are out of work, weak and down at the heel. For five cents they can sit for an afternoon or evening and have their spirits revived. Any observer would be convinced that the saloons in the neighborhood have lost a profitable clientele.

As complaints are registered by liquor dealers and distillers, as liquor licenses fall off and as shrewd manufacturers comment on the relationship of the motion picture to increased efficiency our opinions become convictions. Here is a positive substitute for the saloon.

OLD EVILS "DROWNED" BY THE MOVIES.

It is unnecessary to multiply witnesses; the case is not hard to prove. Look for yourself at the prosperous movie house and glance in at the thinning line before the saloon bar. A large public service is being held by the pictures. They have progressed far since the days when they were used as "chasers" at continuous performance vaudeville houses. The old "black top" tent of the carnival and the old store theater with its physical dangers have gone. In their place the public has the opportunity of seeing wonderful dramatic presentations in handsome little theatres. And not only has the saloon suffered but its side partners, the burlesque house, and indecent side show as well are victims of the pictures.

New York City.

Mormons Oppose Public Schools.

President Smith, of the Mormon church, in an address at the General Conference declared the high schools of the state godless. The church has undertaken to control education in Utah. In some cases the schools have escaped sectarian control. Utah is now full of the scandal of a prohibition law defeated by the governor at the behest of the church.

The Rev. V. E. Read, instructor in the Indiana State School for the Deaf, is to become pastor of a congregation of deaf persons in Cincinnati.

The Roman Catholic board having charge of diocesan schools in Chicago has ordered that hereafter only English text-books shall be used in them.

What is a Christian?

BY J. R. PERKINS.

THE early followers of Jesus did not call themselves Christians. The name was foisted upon them. It all happened in Antioch, of Syria, a Greek city. A few men and women, chiefly of Jerusalem, who had known of a certain Jesus of Nazareth, became devoted to his ideals, and Antioch felt a certain force resting on it.

That pagan city saw another thing, too—a cosmopolitan crowd imbued with one idea. There were men of all nations in that crowd—men who held the new teaching; the new ideal. So the pagan city cast about for a new name and hit upon a nickname—Christians. Let us take this simple historical fact and interpret the significance of the word Christian.

THE CHRISTIAN "IDEA."

First, the early Christians, weak numerically and without business or social standing, made themselves felt in that great heathen city. How and why? By the forcefulness and carrying power of their idea—the Christian idea. And what was that idea—the Christian idea? In passing, let me say that the original idea of those Antioch Christians has passed through many and astounding modifications. It has been run into the crucible of metaphysics and philosophy; it has been made the voice of supermundane speculation, and often it has been used to bolster the very injustices that sought to slay it and that did crucify its founder. Drummond was right when he said, "Great is the mystery of that which has passed for Christianity in this world."

But what was the original idea of that little group of disciples in the pagan city of Antioch? It was nothing more than the contemplation of a new heaven and a new earth wherein dwelt righteousness. Now, in early Christian thought the word righteousness did not mean supine piety, remote spiritual yearnings, and other worldism. It had the unmistakable quality of robustness. It was a vigorous, startling idea—one that had promise of overturning, uprooting, even destroying. Substitute the word justice for the word righteousness and you get close to the early Christian idea.

RIGHTEOUSNESS DEMANDED.

But the Antioch Christians not only made themselves felt in that pagan city because of the new idea they preached. They put that idea into operation. Faith rose to action. Dr. Maclaren thinks that these Antioch Christians did not advertise themselves by ostentatious trumpet blowing. He is right. Neither with banners nor peculiar dress did they go forth and win the name, Christians. They won it because they were Christmen. They made their faith effective—efficient, if you wish the term. But I think it was not the anemic efficiency of our modern catchword.

For example, I cannot think of those Antioch Christians basing the success of their church on the petty and ineffective theological and ecclesiastical twaddle often characteristic of the church today. No, but rather did they affect the life and thought of the great city. They affected its markets, shops; its barter and gain; its whole round of social and commercial being. And the church that does not do that, the church that sits

apart mumbling its worn theological shibboleths, is not a Christian church in the sense that the church at Antioch was a Christian church.

I am frank to say to you that I prefer the name disciple to the name Christian. For disciple means one who follows, while Christian has degenerated into being one who professes. None of us should shut our eyes to the fact that the word Christian has lost much of its force. The reason is not far to seek—it has been applied to so many things as far removed from the spirit and aim of Christ as one could imagine. The war nations of the hour are known as Christian nations. In them all the church is rich, powerful and allied to the state. But I do not think anybody will rise up and say that militarism is consonant with the spirit of Christ. Now, if we were disciples—followers—Jesus of Nazareth would not lead us to the bitterness and tragedy of the forces in play that shake society to its very foundations.

THE MODERN PULPIT UNWORTHY.

I want to be perfectly frank about another thing—the low tone of the modern Christian pulpit. None of us are standing up and rebuking as we should the empty assumptions that pass in the name of Christianity. While we clergymen are giving ourselves to prayer and golf society is going to hell in its lust for money, ease and entertainment. The church is just like other institutions, it is being swept into the current of superficial and popular movements and is taking on the conservative color of the staid and selfish institutions about it. If it keeps on it will pride itself more on its shrewd investments than on its regenerative influence in a community.

What is a Christian? Well, I deny that one is a Christian because he carries a hymn and prayer book, or because he drops on his knees and groans in his petitions, or because he is chairman of a committee for the suppression of vice, or because he has appointed himself the guardian of the petty in the public morals, or because he has been christened or baptized, or because he recites a creed and gives intellectual assent to the divinity of Christ.

WHAT DISTINGUISHES THE CHRISTIAN?

The men in the pagan city of Antioch were first called Christians because they were different, different from the smug easy going, conforming citizens. The difference was not one of dress, signs, symbols, grips and silly passwords. Nor was it a difference of pious eye rolling and ecclesiastical posing. It was a difference in what constitutes righteousness and justice and fraternity.

Now, just pass on to modern life and replace Antioch with Sioux City and Chicago and New York City, and the same holds good. What is a Christian here and now? He is one whose sense of righteousness, justice and fraternity rises above the dead level of commonplace morality and one whose direction of activity makes those things effective in his community. He may be minus many little tricks and acts of the ecclesiastical type, but he is a disciple of Christ in the larger and richer sense and is the only kind that makes any permanent contribution of religion to his time.

First Christian church, Sioux City, Ia.

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Spirit With Spirit Can Meet

By Joseph Fort Newton

MY TALK today is less—a sermon than a meditation, asking you to consider certain things that have to do with our highest and deepest life. So many texts come fluttering from the rustling leaves of the Bible, each one eager to be heard, that it is not easy to select. They come with the whirr of happy wings, like doves to the window, each one bringing a token telling of a land of light and joy and freedom. Indeed, the whole Bible might serve as a text for such a theme, its pages are so aglow with those "flashes struck from midnight," those white flames kindled by noondays, and memories of those moments.

"Sure though solemn
When the spirit's true endowments
Stand out plainly from the false."

Such a meditation is surely timely, since the peril of all modern religious movements is that they are apt to be strong in organization and weak in inspiration. Plans and schemes we have aplenty, but the most perfect machinery is useless without power. Like Martha, we grow anxious and troubled about many things, and miss the heart that knows God and the spirit that through fellowship grows like him.

MODERN RELIGION WEAK IN INSPIRATION.

Many forces have been at work of late years breaking up and broadening our thought, but we are in danger of losing in depth and vividness of faith what we gain in largeness of outlook. Our thought may be so liberal that it runs to thinness and spiritual futility. No doubt the men of other days held many dogmas that have grown dim, but they had a profound religious experience, and if our feet have been set in a larger room there is the more need for a deeper life.

Now, as prayer is the essence of religion, so it is its origin and inspiration, and we may test our own religious life and that of our age by our faith in prayer—but also, and still more, by our practice of it. Our fathers prayed; we argue about it.

The objections urged against prayer in our time show that for many it has become not only irksome, but unreal and unrewarding. When science unveiled the vastness of nature and its universal reign of law, many felt that God was not simply far off but shut out of his own world by his own laws. Prayer became a puzzle, if not a problem. Men who believed in thinking, and who wished to "think in believing," as Augustine put it, were deeply troubled, as we see in the life of Tennyson who groped his way in the twilight, climbing dim altar stairs that sloped through darkness up to God.

PRAYER TO MANY IS A PUZZLE.

At last, after long searching, he found the truth of the everywhere-ness of God, held and treasured by a few mystics in every age, and the light shone amid shadows. He saw that if all is Law, it is none the less true that all is Love, its reality revealed in the lucid and wise order of life. Hence his noble lines:

"God is law, say the wise;
O Soul, and let us rejoice.
For if He thunder by law
The thunder is yet His voice."

"Lo, I am with you alway even to the end of the world." Matt. 6:20.

"Where two or three are gathered together in my name, there am I." Matt. 18:20.

"Ye shall know that I am in the Father, and ye in me and I in you." John 14:20.

Speak to Him thou for he hears,
And Spirit with Spirit can meet—
Closer is He than breathing,
And nearer than hands and feet."

Lyman Abbott, in one of his Knoll Papers, seeks to make this truth real to us after this manner. A young man

nor hears his voice, but she knows his handwriting and spirit with spirit meets without either sight or sound. Another day she has a telegram from him telling her that he has decided to take her advice. Now she neither sees nor hears him nor has his hand-writing. When her birthday comes she finds a bunch of forget-me-nots on her plate. Of a truth spirit with spirit can meet, as is every hour made plain to us.

VISION OF AN UNSEEN REALM THROUGH BOOKS.

When we go to the library and take down a great book, the grave gives up its dead and we meet and commune with the great spirits of the past—their words, like wires, bring their thoughts to us from afar. Perhaps it is the life of Socrates, and we are back in ancient



Rev. Joseph Fort Newton, Litt.D., of Cedar Rapids, called to be minister of the City Temple, London, England's most conspicuous Free church pulpit. Dr. Newton has never been in England until his present visit this summer. He is a frequent contributor to The Christian Century. His messages have greatly delighted and edified our readers for a number of years.

is going away from home, and an hour before he takes his train he has a heart-to-heart talk with his mother. Both are spirits veiled in flesh, and if each looks lovingly into the face of the other, neither really sees the invisible soul of the other. The boy takes his train, and next morning calls his mother up on the long distance telephone. She hears his voice and knows it, and they talk again, albeit she does not see his face. Next day she finds a letter from him in the morning mail. Now she neither sees him

Greece walking with that wise and merry old man in a time long gone. There is no joy in reading such a life, but only prostrating humility, and such sadness as one feels in the presence of one who was not only brave and happy, but so playfully wise in his mastery of the vicissitudes of mortality. And as we read, we learn that what was true in that far time is true today.

From Greece to China is a long journey, but we are sure that Socrates and Confucius would have understood each

other had they met. For the slant-eyed Sage teaches the same wise and beautiful truth taught by the fat and homely Greek. At last we have a vision of that unseen realm of truth, in which we are citizens with the men of ancient days, we know that our thought is but a fragment of an inclusive experience of truth which unifies and binds together all ages and all thinkers.

What is true of the Kingdom of Truth, is equally true of the unseen empire of the moral life. The thunder of Mt. Sinai finds echo in our hearts today, because its deep tones of moral command are as true now as they will be ages hence. We cannot account for the awful sense of the moral law within us without finding its root in a larger Reality of Truth and Right, as Infinite voicing itself in the finite.

SEEKERS AFTER HIGHEST REALITIES.

Let us now carry this profound truth into the higher realm of spiritual aspiration and experience, for religion has its root and reality in the same eternal communion. If the prayers of men on yonder side of the Pyramids stir our hearts like music, it is because we are seekers after a like precious reality. Luther was alien in many points from St. Bernard, and yet Luther said: "In the faith wherein St. Bernard prays, do I pray also."

When Lincoln left his home city to take his oath of office, we hear him commending his friends to One "who can go with me and remain with you, and be everywhere for good," and then we see how and why it is that, despite time and distance, spirit with spirit can meet. For in God we are one, and in him we live and move and have our being as one age goes and another age comes. As Whittier said:

"All souls that struggle and aspire,
All hearts of prayer, by Thee are lit;
And, dim or clear, Thy tongues of fire
On dusky tribes and centuries sit."

Long ago William Law said that "God is more present to and in our souls than our own bodies," only we do not know Who it is that stirs within us. They err who think that prayer begins with man, for nothing in man begins with man. It is God who inspires and evokes within us the impulse to pray, as the sun draws from the sea the vapors which later return in showers of blessing.

GOD IS REAL.

The reality of God is pressed upon us by our very senses in contact with the universe, but his indwelling as the life of our life, upon whom we every moment depend, is a discovery of religious experience and reflection. Shut in by visible realities, each of us dwells, as it were, in a walled city, outside of which lies a rich country out of sight from its streets. But the walled city has gates for outlet, one of which is prayer, through which we pass into a larger, freer, sunnier land. If those gates open of themselves betimes, it is because, as Faber said, it is God who seeks us even before we seek him.

The religious man has no powers or faculties not possessed by other men, but he interprets the facts of his inner life differently. What is an instinct and impulse in all men, becomes in him a conscious quest and fellowship. All men, whether they know it or not, are unconsciously dependent upon God, else no man could live out a day. The religious man is one who is aware of that truth, and who seeks by active choice and will

to know and do the will of him in whose great hand he stands.

From this point of view, prayer is not so much a problem as the key to all other problems, and the proof of it is the practice of it. The Sermon on the Mount falls, for the most part, into two main headings, like Milton's golden gate on golden hinges turning: the love of God and the fact of prayer. Both are summed up in those words which mean more than all the philosophies of the world: "Your Father knoweth what things ye have need of before ye ask him."

THE FRIENDLESS MAN.

For many a man—many more than we know—it is the worst misery of life that he does not possess a single friend who thoroughly understands him. No other person can turn the key to that secret inner chamber where his real self dwells solitary and apart. He himself is proud or shy or reserved, and so he goes his lonely way through the world, isolated, misinterpreted, thirsty for sympathy which no one seems able to bestow. Yet, however grievously misunderstood by his fellows, he can always reckon on the absolute love and sympathy of God, did he only know it. "Speak to him thou for he hears," speak simply as a little child, and you will know the truth upon which Jesus based his gospel of prayer.

Yet, strangely enough, in our day this most revealing of all truths is made an excuse for the neglect of prayer by those who say that, since God knows what things we have need of, what is the use of prayer? Certainly we receive from God without asking, and it is a mercy that he does not wait for us to ask. Nor does he need to be reminded of what is most worth remembering, of what he would leave undone did we not pray; but we need to be reminded both for our dignity of soul and our highest development.

UNCONSCIOUS CONTACT WITH GOD.

As has been said, there is in every human being an unconscious contact with God, and to that contact all moral and spiritual advance is due, as the growth of the flower is due to sun and air. But how vast the difference in depth and sweetness and joy when that contact becomes conscious communion, when instinct becomes choice and directed exercise. Such fellowship induces a fineness in our nature not known before, a rhythm else unheard, the sense of a Presence which sets us free from a great loneliness. Those who walk the quiet way of prayer know of a truth that "spirit with spirit can meet," and that in the meeting life drops its veil and reveals its worth, its meaning, and its melody.

What should we pray for? Everything, but chiefly for those things which come through spiritual channels, for they are the most needed, and once we have the one thing needful, as Jesus said, all else will be added. Better pray for everything than to pray for nothing, and live in a shallow sense of complacent self-sufficiency; pray as if we can do nothing of ourselves, and labor as if nothing can be done for us. Often we ask amiss for what we already have or for what would be our undoing, for we know so little how to pray, much less what to pray for. If we are ignorant of our present needs, still less can we foresee what will befall us in the future. Tomorrow may bring a new temptation, next day a bitter bereavement, next week a long lingering illness—how can we guess what grace we shall need to bear what may come upon us?

If this is so of ourselves, how little can we know what is best for others, yet how can we come into the presence of the Eternal without having the thought of others, and especially of those nearest to our hearts? What is the highest, and what will prove best for them? We cannot tell. When we remember those who are never absent from our prayers, it must be in the faith that our Father knoweth what they need.

Howbeit, let us always remember that those for whom we pray are partakers of the same Divine nature as ourselves. God dwells in them as in us. They, as we, need to know him in whom we may be drawn closer together in a more intimate fellowship than we have yet imagined. There is an invisible union of spirit with spirit the hidden processes of which we may not trace. Of those finer laws of life, those deep registers of the soul whereby one may seek and find another afar off, we must pray for one another, each offering himself as a medium, if need be, between God and those for whom he intercedes, as we do in the education of the little ones given to our care.

Prayer—not saying prayers—is the deepest fathoming of the soul, as it is the loftiest achievement of the intellect. Every real prayer is a force in the universe. It moves in the realm of law, as truly as the stars in their orbits, and unguessed power and blessing, both for himself and others, awaits him who will master this highest and finest of all arts.

THE PATH OF PRAYER.

At best we are only pupils in a Divine kindergarten, spelling out here a letter and there a line of profound and melodious language. For prayer, like music, deals directly with eternal reality, and happy is he who learns the scale of that melody. Above us, beyond us there are heights of spiritual achievement of which we have hardly dreamed, as in music there are "long reaches of the peaks of song" which are silent to most of us.

How vividly this been brought home to me in a study of "The Way of Divine Union," by a dear friend across the seas. For thirty years he has been an absorbed student of the great masters of the life of the spirit, led thereto by certain deep experiences of his own life which gave him a clue, if not a key, to a realm beyond my ken. He has reached only the foothills, as he humbly confesses, but what he has found fills me with a great longing for a higher and sweeter life. "Thou wouldst not seek Me hadst thou not already found me," whispered the Voice to Pascal long ago.

Ever the path lies at our feet, even the Way of the life everlasting, and for those who follow it in faith it shines more and more unto the perfect day.

"Life of my life, than self more near,
Thou veiled Presence infinitely clear;
From all illusive shows of sense I flee
To find my center and my rest in Thee."

The Christian Endeavor Societies of the whole South met in Atlanta, Ga., July 13. In spite of storms there were 750 delegates from outside Atlanta. The report of Secretary Lehman was full of good cheer. There are 2,257 societies in the twelve states of the South which have an enrolment of 76,000, and of these 26,000 are new members. The Presbyterians lead with 639 societies and the Disciples come next with 566. They propose to hold another southern C. E. convention at Memphis in 1918.



EDITORIAL

THE CASE OF DR. GAIRDNER

THE newspapers have been spending columns of space upon the adventures of Dr. Gairdner, an Episcopal rector of Austin, a suburb of Chicago. He was represented as having been drunk and having registered at a hotel with a woman of questionable character. There were intimations of other women. The rector was found wandering in the streets of Detroit and almost out of his mind.

Loyal friends took his case in hand. It was found that he was not drunk and had not been drinking. He has often helped unfortunate people, and meeting in Detroit a girl he had once aided, in company with another man and woman, he ate lunch with her in a hotel giving her further advice about her conduct. That she was not worthy of his attention is shown by the fact that on the same day she committed a theft. Dr. Gairdner returned to his own hotel. Rumor did the rest and the newspapers just about finished the career of a useful man. The vestry of the church afterwards gave a unanimous vote of confidence in their rector.

The story is not lacking in lessons for ministers of every denomination. The minister is expected to be the friend of every one in the parish. He is consulted by women in trouble with their husbands. He receives the confessions of young women who have fallen from purity. It is always possible that a man of the purest life should suddenly become the subject of the meanest calumny. That so few ministers even fall under suspicion is a tribute to the purity of the Protestant ministry.

There is, of course, the occasional man with no reality to his religious profession who uses the unique opportunities of the ministry for a life which, wearing the robes of heaven, is inwardly of the hue of hell. This man makes the work of a thousand men difficult and in some cases impossible.

Probably no kind of story could better teach the need of a married clergy. The preacher's wife is an invaluable companion in certain kinds of delicate tasks. It is well when her spirituality and her reticence commend her to struggling sinners, equally with the minister.

A BODY GUARD FOR YOUR PASTOR

DO YOU want your pastor to fail? It may be that he does not please some member of the congregation, and as a result that member is not co-operating very loyally, but instead waits sulkily for the minister's departure. Taking it out on the minister is expensive for the church.

There are few ministers who please everybody. There ought not to be any. Jesus said, "Woe unto you when all men speak well of you." Since the ideal minister is not universally liked, we must co-operate with the man who is criticised, or we risk opposing a man whom God has chosen to use.

Every pastor, whatever his peculiarities, has a right to his chance of success. To succeed, there must be a period in which his leadership is accepted and in which he is introduced to the community with warm and hearty words of commendation.

We know a certain church where fifteen people meet with the pastor for awhile before the service for prayer. They receive assignments for personal work. The "al-

most persuaded" person is given attention. The loose ends of the parish activities are gathered up.

This minister finds his influence multiplied many times. More than this, his personal power is intensified and deepened. The consciousness that the prayer and good wishes of the congregation follow him everywhere adds new power to his life.

There is no true success for the minister apart from the success of the church. Their interests are common. The man who is devoted to the church and would see it go forward will take no grudging or critical attitude to the leader the people have chosen, but will join his efforts enthusiastically to the labor of all those who seek the coming of the kingdom.

A COMFORTING RELIGION

PRIMITIVE religion often lived by the terror which it created and maintained in its worshipers. Christianity, on the other hand, has declared itself to be a comforting religion. The gospel is not tidings about a burning hell, but the good news of the Christ and his kingdom of love. It is not the wrath of God, but the love of God which is properly related to the gospel story.

Few are the lives that do not feel the need of this comfort. There are the people who work long hours and are always tired, such as the housewife or the factory laborer. Life becomes a dull gray for these if it is not illuminated with religious interest. The world is full of despairing souls who regard their sin as unpardonable. Having made a great failure in their moral choices, they need the comforting assurance of the gospel that God is able to abundantly pardon.

There are the people that have faced losses and crosses. Business reverses have swept away their carefully hoarded savings, or worse, they have lost their loved ones. Such as these need to get the bigger look at life so that they may appreciate how much is left after they have suffered all their losses.

The little child goes to its mother to have its pain soothed away. The church is a real mother of troubled souls when it fulfills its proper function. The pastor with deep human sympathies is soon made to realize the necessity for his keeping close to his people. It is his task to mediate the comfort of religion to needy souls.

THE HUMANITY OF JESUS

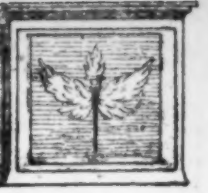
THE church was a long time in formulating a doctrine defining the person of Jesus Christ. There were various heresies which arose in the early church with effects hurtful to the religious life.

There were some who denied the divinity of Christ. These looked upon Jesus as a prophet but held that he bore no unique relation to God. This heresy did not gain the power and momentum which came to another, of which we shall speak. There were those who denied the real humanity of Jesus Christ. His humanity was only an appearance, some said. This removed Jesus from the field of human history.

This attitude has not been without its expounders in modern times. A certain school of German theology professes to be indifferent whether Jesus ever lived or not. The Christ idea is enough for them. Mrs. Eddy said a few years ago, "Jesus Christ was never born and he never



A CONSTRUCTIVE WEEKLY



died." The Christian Science attitude removes Jesus from a plane of sympathy with us.

We need a human Jesus. So long as he was a crucified god who went away on the clouds with a halo about his head, men almost forgot him. In their despair, they learned to pray to saints. The revival of interest in a human Jesus has brought a decline of interest in saints. The Christian world is being filled with books expounding the career of Jesus among men. Some may even take away from him his character as a religious teacher, as does Bouck White in "The Call of the Carpenter." They all interpret him as a helpful human soul and the Elder Brother of us all.

The church fortunately learned to hold its humanity and his divinity as not incongruous notions. It is faith in the divinity of Christ which is the cornerstone of the church. But it is faith in his humanity, and belief that we may follow him and be like him that gives greatest help to the religious people of our age. We must never again lose our human Jesus in the fog of metaphysical speculation.

THE SALOON ISSUE IN POLITICS

THE national issues will not be able to obscure the interest in many a local fight this year which involves the saloon issue. In Illinois, the contest will be peculiarly bitter since the dries have shown such great strength in recent years and a majority sentiment of the state is even now in favor of wiping out the saloon.

The campaign against Representative Mann by Rev. M. P. Boynton in the race for Congress will attract national attention, as Mr. Mann has been the minority leader in the house. He has been in Congress for twenty years and his retirement on account of hostility to temperance measures would teach politicians a much needed lesson. The campaign for the republican nomination for governor takes on deep significance since nomination this year practically means election. The Anti-Saloon league has endorsed the candidacy of Senator Hull whose record is good on all temperance measures.

The attention of Christian people to such contests all over the country is imperative if we are to have real progress for the cause of temperance.

HAS YOUR SUNDAY SCHOOL SCATTERED?

THE vacation time is a time of disintegration for religious work in most communities. In many Sunday-schools an effort will be made to have a "Rally day" in which some special program will call the people together again.

Many Rally day programs eliminate the class work altogether. The visitor gains no impression at all of what the school is like under normal conditions. Feeling that the whole thing is quite different from the atmosphere of a school he does not come back again.

Rally day should be a day when every teacher should make special preparation to teach with renewed interest and power. An improvement should be made in the music. The devotional spirit of the school should be quickened. Into such a school the visitor may come and desire to come again.

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quickened. Into such a school the visitor may come and desire to come again.

Better than any other kind of system for re-organizing the school in the fall is a system of visitation. Few schools will have over a third of their enrollment absent the first Sunday in September. These schools will easily be able to send out visitors, two by two, who on Saturday afternoon of each week will find the delinquents of the previous Sunday and follow up reports on new families. Such quiet and persistent work throughout the month of September would soon result in a school which would have no Rally day inflation; rather, Rally day would be only the beginning of a growth that would continue through the autumn season.

The printed matter of a school should not have the flavor of an auction sale, but announce with dignity and interest an educational program. It would be worth while for your school to put out a leaflet with the course of study for the fall, the ages, the names of the classes and teachers for the different ages, as well as the officers. A tract on the educational program of religion, or on the value of systematic Bible study in the Sunday-school could be used in the work of some of the older classes. All our schools should measure up to their opportunities for a great development this fall.

JESUS AS A BIBLICAL CRITIC

THE exponents of the conception of a "level Bible" find small comfort in the attitude of Jesus toward the scriptures known in his time. He used these scriptures and his life was so saturated with them that he seemed always to speak in biblical language. Yet he was under no inhibitions when it was necessary to criticize those elements in holy scripture which were transient in their value.

He found in the book of Deuteronomy a law of divorce which was wholly unfair and which contributed to the indulgence of men. A man had the fate of his wife in his own hands. When weary of her, without appearing before a court, he had only to write her a bill of divorce and she was his wife no more. One rabbi living near the time of Jesus argued that a wife who burned the dinner might be divorced. Jesus bravely faced this evil thing and declared that the law was given because of the hardness of men's hearts. It had no place in the eternal scheme of things. His own attitude toward the family was that of an indissoluble union, save for one cause of separation, and this exception may have been made by his followers and not by himself.

He also criticized and utterly rejected the Old Testament law of revenge. The law stood, "An eye for an eye, and a tooth for a tooth." It was justice, but it had none of the elements of the nobler principle of mercy. In place of this, he gave his vigorous homily with regard to non-resistance.

No wonder the hearers were astonished. He did not preach by declaring proof texts but by appealing to the hearts and consciences of men. He was no mere quoter of other men's ideas. He came with the authority of a fresh revelation. Law made place for gospel and coercion gave way to freedom.

The man who would follow Jesus Christ in his biblical study will love and appreciate the greatest of all books to such an extent that he may dare to pass by the transient and temporal.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

Joseph Fort Newton Reported Called.

Persistent reports are in circulation that the City Temple in London has called to its pulpit the Rev. Joseph Fort Newton, of the Liberal Christian church, of Cedar Rapids, Iowa. Mr. Newton was for a time a minister among the Disciples of Christ, but in recent years has been preaching for independent congregations of the liberal persuasion. He is one of the editors of "Unity" and is the author of a number of books. Though living in a city relatively small, his sermons have been given wide circulation and have been printed in England in recent years. He has been supplying the pulpit in the City Temple this summer.

Religion Aggressive in Cleveland.

The federation of evangelical churches in Cleveland is a very live organization. It unites the churches in a wide variety of activities. Ten thousand new members united with the Cleveland churches the past year as a result of a united program of evangelism in the churches. A similar program is being launched for the coming season. The federation is also giving considerable attention to the subject of law enforcement.

Presbyterian Vacation Schools Successful.

The Vacation Bible School movement in Chicago has met with great success this season. The Presbyterian schools held a joint picnic recently with 1,400 boys and girls in attendance. A hundred teachers have been employed in these schools during the summer.

British Theologian Visits Canada.

Principal E. Griffith-Jones will visit Canada in the fall and give a course of lectures before the theological colleges of that city. Dr. Jones is best known among us by his book, "The Ascent Through Christ." This book has guided many young men who had been disturbed by evolutionary theory to a new basis for faith. It is expected that Dr. Griffith-Jones will visit the United States for some addresses before he returns to England.

Reindeer Meat and Missions.

It is very interesting to note that the high price of meat will bring a number of reindeer meat shipments from Alaska this coming winter. This may not seem like news for the Christian World department, but the connection appears when we are told that it is not so long since Sheldon Jackson, a missionary, introduced the reindeer into Alaska. There are like evidences all over the world of progress in material things which has come from missionary effort.

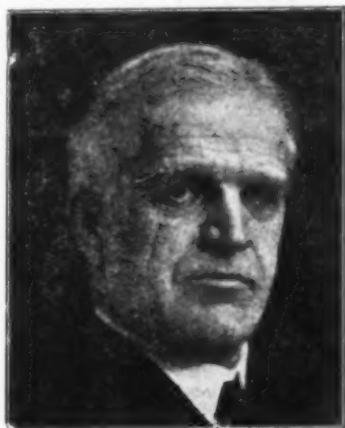
Let the Women Keep Silent.

During the recent convention of southern Baptists at Asheville, two women were allowed to speak at an evening session with great edification to the audience. Since then several Baptist papers of the south have taken the brethren to task. They call this incident an "unscriptural innovation" and an "anti-Pauline performance." This reactionary journalism will probably not

be able to turn the brethren back again to the "safe traditional paths."

Bishop McDowell Has Been Ill.

Bishop McDowell, of the Methodist Episcopal church, who has recently been transferred from Chicago to Washington, has been very ill and has spent some time at the sanitarium at Battle Creek, Mich.



Bishop W. F. McDowell, who is reported ill.

He is now gradually improving in health and has gone to Evanston, Ill., his old home, to continue his recuperation. He will not accept any appointments to speak until the summer is over.

Quakers on the Increase.

It is the popular impression that the Quakers are a dying sect, but the facts are quite to the contrary. Some of the peculiarities of the movement, including dress and prejudice against a "hiring" ministry, are disappearing. The division in the body is in prospect of being healed, and if it is, there will be a total of 150,000 Christians in one organization. About thirty thousand of these hold to doctrines not acceptable in evangelical circles. Indiana is the leading state for the denomination and Ohio is a close second.

Roman Catholics to Have Seminary in Chicago.

Chicago is coming to be a great center for the education of ministers. The Roman Catholics now propose to have a seminary in the city by the lake. Archbishop Mundelein has just purchased a site for \$122,000 and upon this ground a group of buildings will be erected at a cost of a half million of dollars. It is proposed that these buildings shall be a memorial to the late Archbishop Quigley.

Trial of Insubordinate Rector.

The trial of Rev. George Chalmers Richmond for insubordination to the Protestant Episcopal Bishop of Pennsylvania has been a very sensational one. The decision in the case will not be given until in September. Since his suspension last February Mr. Richmond has been preaching every Sunday in a private hall. It is now rumored that he will enter the Roman Catholic church. Mr. Richmond says: "I do not intend to leave the Protestant Episcopal church until I have fought out my present trial, if

it takes five years. I have stood up for common justice and righteousness and have attacked big ecclesiastical sins. For this I am condemned. I am going to put the Episcopal church on record in some things before we get through, so a young man may know whether our church is on the side of Christ and his people or in league with capitalism and fashionable society."

Unitarians Go to Isle of Shoals.

The Unitarians hold annual conferences on the Isle of Shoals, off Portsmouth, New Hampshire. A corporation has purchased the island and dedicated it to religious purposes forever. Each evening a highly ritualistic service with candles is held. One speaker this year found a kinship between "non-gloomy" men like St. Francis of Assisi, Walt Whitman and the Unitarians.

Roman Catholic Social Service.

The Roman Catholics of Chicago are developing new interest in social service under the leadership of Archbishop Mundelein. An old high school building has been purchased in Oak Park and this will serve as a mothering home and school for the children of workmen who have lost their wives. The Sisters of St. Joseph will have charge of the school.

A Christian Nurture Series.

The Board of Religious Education of the Episcopal church is preparing for publication this fall a series of helps for Sunday-school teachers entitled, "The Christian Nurture Series." The church will in the future give greater attention to the proper education of its children in religion.

Presbyterians are Growing.

The Presbyterians are showing the results of their wise statesmanship in the growth which they are making. They now report 1,560,000 in their northern body and the increase last year was 46,769. There are 9,739 ministers and 9,953 churches. The benevolent budget was over ten millions of dollars and the money used in local expenses was over twenty millions.

Missionary Bishop Makes Tour.

Bishop Hunting is the missionary bishop of the Protestant Episcopal church in Nevada. He has just completed a long tour of the isolated sections of his state in an automobile. He has gone to a number of places where there has never been a religious service before.

Methodist Chaplains on the Border.

The Methodists feel well represented in the force of chaplains with the army on the border. Dr. Appleton Bash, of Pittsburgh, who has charge of the campaign for annuity funds for aged ministers, is with the Eighteenth Pennsylvania Infantry. Chaplain Emery, of Olivia, Minnesota, is with the Third Minnesota Infantry and Rev. E. C. Clemans is chaplain of the Second Minnesota Infantry, and is now at Llano Grande, Tex.

Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

IS IMMERSION A BAR TO FEDERATION?

IT IS frequently asserted that differences as to the proper mode of baptism are the one great barrier which renders church union on a comprehensive scale impossible. But the practical experiments in Christian unity which we are reviewing from week to week clearly establish the fact that where a real desire for Christian co-operation exists no such formal question can hinder the taking of very positive steps toward its consummation. Federations of immersionist and affusionist bodies are quite as frequent and as successful as those in which the baptism question is not involved. It frequently occurs that federation takes place between churches holding opposing views on this question in localities where one would expect the federation of churches holding similar views.

Thus at Parma, Mich., where there were three churches, Presbyterian, Methodist and Baptist, the affusionist Presbyterians federated with the immersionist Baptists, while the affusionist Methodist congregation remained apart from the movement. After four years of united effort the pastor, Rev. George H. Waid, describes the church as most harmonious. Nor is this harmony "the peace of death" which is so often predicted for such churches, over fifty persons having been received into the church since December 1, 1915. Relations have been cordial from the first. The federation was suggested by the general denominational boards of both churches and the resolution for federation was unanimously adopted by the local organizations.

The congregation at present uses the Presbyterian church and Baptist parsonage. The Presbyterian parsonage has been sold, a testimonial as to the permanency of the present relationship. The combined congregation has gained immensely in community prestige, while those who bear the burdens of the work feel the inspiration that goes with greater numbers. The members are received into the separate denominations of the federation according to the customs of each church.

It is frequently asserted that federated and union churches lose their missionary zeal, become self-centered and perish for lack of vision. There seems to be little warrant for this assertion.

At Parma, the pastor asserts that missions and benevolences are better supported than under separate organization. "Last year the Baptist apportionment was raised thirty-three and one-third per cent over the previous year; this year the committee asks an additional increase of twenty-five per cent over last year. The Presbyterian church is contributing to the support of Presbyterian missions in like manner." Funds are raised by an Every member canvass, and contributed weekly in duplex envelopes. The current expense envelope is retained

by the treasurer of the congregation, while the mission envelopes are given to the missionary treasurers of the denominations, according to the affiliation of the contributors."

...

Unity and the Christian Consensus.

Federations such as that at Parma should convince us that differences as to the mode of baptism are no bar to practical co-operation and furnish no natural line of cleavage between Christians. We shall be better able to solve the problems raised by such differences after we have labored side by side for the realization of the Kingdom of God in the social life of today. A long step toward unity has been taken in any community when its people realize that they have no right to exalt the minor doctrines of a particular sect at the expense of those great fundamental Christian principles that are basic to every creed. "The consensus of Christianity," says Charles A. Briggs in

Church Unity, "is far more important than the dissensus. No one who has not studied it can estimate how vast and important it is when compared with the dissensus. It is like a mighty river, flowing on in majestic silence, whilst its surface is disturbed by erratic currents and noisy wavelets, stirred by mischievous or angry winds. It is the murmur of the everflowing stream as compared with the occasional croaking of frogs upon its banks. Taking our stand upon the consensus of Christianity we may thank God for the progress already made, and look forward with confidence toward a future of complete unity and perfect accord."

Opponents of unity would have us put first things last. They would have us demand our doctrinal pound of flesh at the expense of Christianity's life-blood. How dare we quibble over minor matters of the law while a materialistic philosophy is challenging and undermining men's faith in the fatherhood of God, the brotherhood of man, the worth of life and the immutability of the moral order?

H. E. JENSEN.

Dr. Aked Will Make Statement.

Dr. Charles F. Aked is announced to make a statement at an early date as to his reasons for leaving the Ford peace party. He resigned his church in San Francisco and is at present making his residence near New York City.

The first street railway in the United States was built in New York in 1842. Horse cars were used as motive power.



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News of the Colleges and Societies

FORWARD STEPS AT DRAKE UNIVERSITY.

A notable addition to the faculty of the College of Education of Drake University for the coming year is that of John Jeffrey Smith, A.M., D.B., Ph.D., who will have charge of the classes in Comparative Education, Educational Measurements, and some of the work in Methods and Practice. As his different degrees indicate, Mr. Smith is thoroughly educated for the place he has held in the ministry and for the place he has held and will hold in the field of education.

He holds his first degree from Bethany College, and took his Master's degree from the same school. From the time of his graduation in 1908 to 1910 he taught in the Beckley Institute at Beckley, West Virginia. Then for several years his attention was divided, as he was both a student at Yale University and the pastor of the Church of Christ at Sherman, Connecticut. During this time he secured his Bachelor of Divinity degree from Yale University, and a little later he won the degree of Doctor of Philosophy. He was such a success as a pastor in this time that the church at Sherman would not part with him when he ended his regular school work at Yale in 1912, and he continued with them for two years more, then removing to Cadiz, Ohio, from which pastorate he was called to the place on the faculty of the College of Education of Drake University.

Dr. Smith will have an ample field, for the College of Education of Drake University is one of the largest Schools of Education connected with the universities of the Middle West, especially those not supported by the states. It was the first college of education connected with a university or college in Iowa, and the training has been such that teachers from this school are in large demand. One of the notable instances of the success of this college was the 1915 class of one department. All of the thirty-five members of this class were elected to positions before they graduated from Drake, and before the end of the first school year each one had been re-elected to the position held, each one with an increase of salary.

Dr. Jesse Cobb Caldwell, for the last eight years President of Atlantic Christian College at Wilson, North Carolina, will greet the visitors of the 1916 Convention of the Churches of Christ in Des Moines as the dean of the College of the Bible of Drake University. He will not have become accustomed to his new position before the opening of the Convention, as the Drake school year opens September 18 and the Convention opens October 9. While Dean Caldwell is not yet a resident of Des Moines, he has been placed at work on the Convention committees, and will be one of the special members of the Registration Committee.

Dean Caldwell comes to Drake at a time when it seems probable that the Drake Bible College is just at the beginning of its greatest growth. For some years, the Bible College has been acknowledged to be the largest theological school west of the Mississippi river. In this time in the number of students, it has ranked well with all of the Bible colleges and seminaries of the country. With a large demand for men and women, both from the church and the mission field, it is certain that Drake will have some additions, while the character of the faculty of the Bible school cannot but attract many men and women looking for instruction in the ways of doing the best work in the world. During the last few months, the authorities of Drake University have gone from one end of the United States to another, seeking men to work with and under Dean Caldwell. The result has been the selection of a faculty to offer complete training for any department of church work.

The faculty of the Bible College which Dean Caldwell heads, follows:

Jesse C. Caldwell, A.B., D.B., LL.D., Dean.
Professor of Theology.
David R. Dungan, A.M., LL.D.
Professor Emeritus of Sacred Literature.
A. M. Haggard, A.M.
Professor Emeritus of Christian Evidences.
Ambrose Veatch, A.M., D.B.
Professor of Semitic Languages and Literature.
Ervin E. Longfellow, A. M.
Associate Professor of Church History, and New Testament History and Interpretation.
Thomas J. Golightly, A. M., D. B.
Associate Professor of Religious Education.
J. Walter Carpenter, A.M., D.B.
Associate Professor of Christian Missions.
Charles S. Medbury, D.D.
Lecturer on Church Management.



Dean Jesse C. Caldwell, a new leader at Drake.

William A. Shullenberger, A. B.
Lecturer on Pastoral Theology.
William C. Cole,
Lecturer on Business Management of the Church.
Clarence M. Eppard, S. L. B.
Special Lecturer on the Rural Church.
Lillian A. Munkres, Ph.B.
Instructor in Religious Education.

J. Walter Carpenter, in offering to students the first courses in Mission study ever presented to undergraduates in the schools of the Churches of Christ, will try first to give a thorough understanding of the needs of mission work, the fields which are open to mission effort; and then will attempt to present the best methods of reaching the peoples of these mission fields. The courses will consider the problems of Missionary Administration, Missionary Sociology, and Missionary History.

The students also will be asked to investigate the intellectual development of the peoples in the different mission fields, their training in life and in religion, and the basis of the different religions of the fields. The History of Missions, also will present in large measure the fields of work and the elements which led to the success of men and women in some fields, and the reasons for the failures which have been recorded.

The American city and the American rural community will also be considered as mission fields in this course; and the problems of the different churches, those in the downtown section, in the foreign section, and in the sparsely settled suburbs, will be considered. The object of the courses is to give to the students, both those preparing for the mission field and the ministry, a minute and authoritative understanding of mission problems, both at home and abroad.

T. J. Golightly, as the teacher of Religious Education in Drake University, will seek to

co-ordinate the Sunday-school and the church, to make each a part of the other, each one working out to the fullest the education of man in Bible subjects, but never losing sight for an instant that the real end of the Sunday-school is to lay the basis for actual and productive Christian living in the church. He will combine his training as minister and educator in the work he will present in the Bible College. Mr. Golightly's work will cover the whole field of Religious Education. The lessons Christ himself taught, his problems and his methods and educational principles will receive attention. The second stage will be the organization and material of Religious Education, with an intensive study of the Sunday-school from the standpoint of Psychology.

In addition to the work offered by Prof. Golightly, Miss Lillian Alberta Munkres, a teacher in Religious Education in the Drake school for the last year, will offer a course in Methods, a supplementary and companion course of Professor Golightly's course in Organization; and also, a course in Primary Methods.

The course as outlined is one of the most thorough ever offered by any school in Religious Education, and it is the belief of the Drake authorities that the training for the Sunday-school, as offered in this course, is thoroughly sound and scientific.

Practical ministers, men who are meeting the problems of the church every day, men who are making a signal success of special departments of church work, will bring their experience before the students of the Drake University College of the Bible during the coming year. Four men have been selected for this work:

Dr. Charles S. Medbury, of the University Place Church of Christ, who will give of his life to the young ministers of Drake in a discussion of Church Management; William Arthur Shullenberger, the brilliant young pastor of the Central Church of Christ, will come to the students of his Alma Mater with a course upon Pastoral Theology; William Clifford Cole, pastor of the Capitol Hill Church of Christ, a man who has made an unusual success of his work as a leader of the church, will discuss Business Management of the Church; and Clarence Monroe Eppard, a graduate of Drake, and holding the degree of S.T.B., from Harvard, the successful pastor of a rural church, will bring to the Drake ministerial students the problems, as well as the untold opportunities, of the rural congregation. Mr. Eppard, after successful pastorates in some of the larger city churches, is now the pastor of an unusual rural church at North River, Iowa.

These lectures are open to all of the students of the College of the Bible, and form the basic work in church problems which any young minister, just beginning his work will have to face. Dr. Medbury has long given an hour a week to the students of the Bible, in which they have worked out the problems they all must face; and this year, these other three men, who are really practical specialists in the fields they will discuss, will also help in the development of the young ministers of the school. Most, if not all, of these lectures will be given at 4 o'clock in the afternoon, an hour when it will be possible for the students to be free from the work of the other courses of the colleges.

EUREKA PREPARES FOR GREATEST YEAR.

Eureka College has been making as great progress on the side of its educational standards as it has on the side of the physical equipment. During the past year the college has secured advanced standing for its graduates in the universities in Yale, Chicago and Illinois. The Committee on Transfer of Credits at the University of Illinois under date of December 15, 1915, was put in class A among the colleges of the state of Illinois. This means that any student going from Eureka College to the University of Illinois to pursue further work

will be given full credit for all work which they may have taken in Eureka College. In addition to the ranking which the institution has been accorded the graduates of Eureka College have made enviable records the past year in Harvard, Yale, Wisconsin, Chicago and Illinois.

A very strong faculty has been assembled at Eureka for the coming year. Mr. Rodney L. McQuary has been called to take the John Darst chair of Sacred Literature. Mr. McQuary did his undergraduate work at Cotner University. He completed the three years' course in Yale School of Religion in June 1916. While in Yale he won a Fogg scholarship, which was the highest honor during each of his three years in Yale. During his senior year he won the Hooker-Day fellowship which entitled him to two years' post-graduate study in any of the universities in Europe or America free of his own charges. Mr. McQuary turned down this fellowship to come to Eureka College to teach. In addition to the honors already mentioned Mr. McQuary was President of the Senior class and Editor of the Yale Quarterly during his Senior year. Very few stronger men are ever turned out by one of our colleges than Rodney McQuary, and Eureka College counts itself particularly fortunate in securing his services as a teacher.

The Department of Physical Instruction has been greatly strengthened for the coming year. A competent coach with able assistants has been secured and not only the athletics but the general physical education will be of the very best.

The Department of Music has been growing very rapidly. Three new teachers have been added to the staff for 1916. Under the direction of Prof. Elias A. Bredin, who was for nine years connected with the Department of Music at the University of Wisconsin, this same department at Eureka has assumed large proportions and is growing in a remarkable way. Professor Bredin will be the head of the Department of Voice and Prof. Clarence Eidam, of the Cosmopolitan School of Music of Chicago, will head the Department of Piano. Prof. H. O. Merry, Secretary of the Illinois Music Teachers' Association, will head the Department of Violin and Band instruments. There is a Boys' and Girls' Glee Club, an orchestra and a band made up entirely of the students; each of which organizations give a number of concerts during the year. The crowning feature of the year is the May Festival, at which time an oratorio is rendered and soloists from Chicago and New York are imported to take part in this musical event.

A new Dean of Women has been called to the leadership of the Girls' Dormitory in the person of Miss Lydia Wampler. Miss Wampler is a graduate of the University of Kansas and has taken special work in the University of Missouri, the University of Nebraska, the University of Chicago and the University of Columbia. She is an excellent teacher of more than ten years' experience and has had experience also in the capacity of Dean of Women. She comes to Eureka College from Cotner University, where she has served for ten years and where her influence has been immeasurable for good upon the lives of the young people of that institution.

The Art Department will be headed by Miss Mildred Camp, who has been specially trained for this work, while Mr. Mark Gordon will have charge of the Department of Modern Languages for the coming year, which place was made vacant by the resignation of Prof. L. E. Cannon, who goes to Hiram College to fill a similar position. Mr. Gordon has done work in the Universities of Wisconsin and Chicago. The faculty for the coming year is complete and it is safe to say that no stronger array of talent has ever been lined up by the institution than the present one.

The prospect for students is all that could be asked. Mr. L. O. Lehman is touring the state during the summer months with a company of five students who are rendering musical programs wherever they go and the reports from the trip indicate that the Freshman class will be the largest in the history of the institution.

Some Things the Church Extension Board Should Do

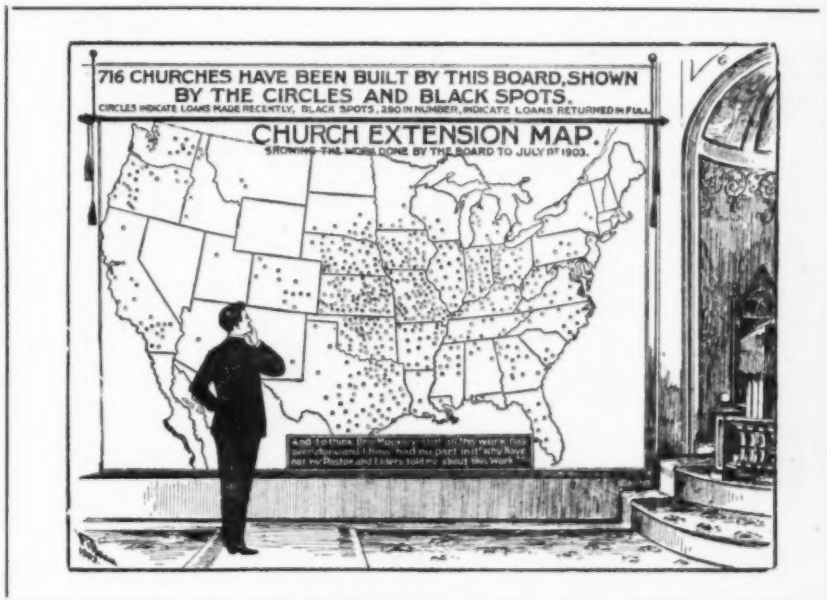
By G. W. Muckley

Every benevolent enterprise should move forward, with a history of a past record of which we are proud and with the impelling power of new enterprises. It is well known that the Church Extension Board helps to erect houses of worship by making loans of about one-third the cost of house and lot, and that these loans are returned in five equal, annual installments, beginning two years after the loan is made, with a low rate of interest. The church needs the two years in which to gather up its strength after a special effort in building.

It has also been found by referring to the Year Books of recent years that 91 per cent of the congregations thus helped to efficient workshops contribute to our missionary, benevolent and educational work. 1,717 congregations that have been helped to their buildings by Church Extension loans up to 1915, gave in 1914 \$141,234.09 to the above enterprises.

Other values that come to the kingdom

know that the Disciples of Christ have not borne their share of the work that should be done among the immigrants of the United States. We cannot shirk this work any longer. A great religious body must have programs worthy of its ability. The Board of Church Extension will propose to the Des Moines Convention that all the receipts of the churches beginning October 1, 1916, be used for the erection of a strictly modern Community House, either in Chicago or New York City. The House is to be a donation to the community, but the Board of Church Extension will hold title to the property thus making it one of the permanent assets of the Board. The immigrants using it will not pay interest nor will they return the money to the Board. It is thus a donation to that kind of work, and yet the property is owned by the Disciples of Christ through their Board of Church Extension. The American Christian Missionary Society will furnish an American superintendent



locally are to be considered. When a mission gets the new church building, up to date for service in its community, the congregation soon doubles and trebles its numbers in the church and Sunday-school.

As fast as the money returns to the Board it goes out again to help build other houses of worship, since there are generally two calls to one that can be answered. It has been demonstrated by the actual work of the Board, that by the money coming and going in the fashion named, it does the work of \$6,257 every six years.

It has also been demonstrated that the churches aided by the Church Extension Board raise on an average \$2 for every dollar loaned. If the Board loans \$1,000 the church raises \$2,000, thus producing a \$3,000 property. In this way over \$9,000,000 of church property has been brought into existence during twenty-seven years.

This is briefly the record of Church Extension work in the United States and Canada. The Church Extension Board must continue its work in North America and needs constant increase of its permanent fund to help erect better buildings for some of our old congregations that are making no growth because of out of date buildings and for our missions that they may secure good foundations for their work just beginning.

New Enterprises.

Many sincere souls in our communion

who will have qualified foreigners working under him. It is hoped that one year's receipts from the churches to Church Extension will produce the first Community House with the ground on which it stands. Then, as fast as the receipts permit and the Convention recommends, other Houses shall be built and manned. Properly done, no work of the two Home Boards will be more inspiring or far reaching in America's evangelization.

Latin America.

The group of Disciples who attended the Congress on Christian Work in Latin America recommended among other things that the Board of Church Extension extend the sphere of its work into Latin America. At a recent meeting of the Board it expressed its willingness to do work in Latin America, in the erection of buildings, provided the National Convention recommends and provided its charter permits. The Board believes it can make necessary arrangements provided only the churches will give the money. There is no greater field, because of the future world place of Latin America—commercially, that country is making a place. There are 8,500,000 square miles with a population of over 80,000,000. The valley of the Amazon could feed the world. Water supply is abundant. The Orinoco basin with 400 affluents is navigable for 4,000 miles. The Amazon has three times the volume of the Mississippi navigable 2,000 miles.

There are 65,000 miles of railroads and fifty steamship lines to foreign ports. The new shipping bill passed by Congress in May appropriates \$50,000 for steamers between the United States and Latin America. Every nation in the world could find congenial climate here.

Intellectually and scientifically Latin America is finding a world place. There is a system of scholarships which provides that students doing certain high grade work shall have scholarships in universities of Europe and America. They bring home the latest methods of research. There is also an arrangement to provide for an exchange of professors between certain universities of the United States and South American countries.

In government development Latin America has already taken a world place. They had great difficulty in developing their governments, for the yoke of Spain and the Catholic church was fastened upon them. Their transition from colonial dependencies to self-governing republics was fraught with difficulties we in Anglo-Saxon America can not appreciate, since we in the United States had our government founded by men who were prepared from the beginning to govern themselves through years of training. And yet in Latin America there is a pan-American fraternity of nations and all boundary disputes are settled by arbitration. Springing from a race of warriors they now lead the world in settling disputes by methods of peace. What a lesson to warring Europe!

Are we big enough and Christian enough to help Latin America to a world place in Christian work and ideals? Consecrated Christian business men, teachers and missionaries can put a new spirit into these people—the spirit of freedom, the hunger for truth, a boundless hope. It is our duty, yea, it is our great privilege to do a worthy part in this most worthy enterprise.

News Notes

—Fred S. Nichols, of the church at Iowa City, Ia., is on the Mexican border with the First Iowa Infantry, as chaplain. Another Disciple minister who has taken a chaplaincy is O. J. Cohee, who recently resigned as pastor at East Columbus, Ind., to take the work at South Bend, Indiana Avenue church.

—Tolbert F. Weaver, who recently resigned the position of district superintendent of the Dallas district, Tex., to take up the pastorate at Rosemont church, Dallas, reports nineteen additions already in this field. Mr. Weaver held a meeting in February at Rosemont by which forty persons were added to the membership. A loan of \$2,500 from the Church Extension board has put the work on a good financial footing. A Christian Endeavor organization has been recently effected.

—Christian Endeavor societies of the Disciples in Des Moines are planning a Four Hundred Banquet for those who attend the International Convention of the Disciples to be held in the Iowa city, Oct. 9-15.

Vaughn Dabney, former pastor at Oakland, Cal., is on a preaching tour in the White Mountains of New Hampshire. A successor to Mr. Dabney has been called at Oakland—H. A. Van Winkle, of Tillamook, Ore.

—The Flat Rock church (Paris, Ky., R. R. 3) is in a protracted meeting, with "big crowds, big preaching and big singing," reports J. H. Fillmore. W. J. Hudspeth is preaching. Miss Fred Fillmore is assisting with her solos and a large choir leads the people's hearty congregational singing. Eight additions were reported for the first three services.

—Wm. E. Adams, whose resignation at First church, Seattle, has been reported, announces that he will enter the Chautauque field for a time, preaching also at the same time to union churches. W. A. Moore, of the Tacoma, Wash., church, has been called to succeed Mr. Adams, but no decision has yet come from him.

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The welcome that has been given by the leaders in the churches and Sunday schools to the little book just issued by the Disciples Publication Society:

"The Training of Church Members"

is evidence that this text has come to meet a very definite need in the churches.

The following are typical letters received from leaders concerning the book:

FROM REV. H. CLAY TRUSTY, Seventh Street Church, Indianapolis: "I have examined thoroughly the manual, 'The Training of Church Members,' and think it a very fine thing. We need to spend some time with young Christians on the fundamentals of our Christian religion and church life. This affords a splendid guide."

FROM REV. L. C. MOORE, Waterloo, Ia.: "This book is filling a long needed need in our mid-week service. I am more than pleased with it. The attendance was doubled in four weeks by the use of the text."

FROM REV. IRVING BROWN, Sac City, Ia.: "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

FROM REV. L. J. MARSHALL, Wabash Ave. Church, Kansas City, Mo.:

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- (4) As a teacher-training course.

Send for free sample of the new book today.

DISCIPLES PUBLICATION SOCIETY

700 E. 40th St. CHICAGO

—Guy B. Williamson, pastor at Loda, Ill., recently took his boys' class out for a camping experience of a week.

—It is reported that the condition of A. R. Spicer, of Oklahoma state missions, is not improved. Mr. Spicer was taken ill about two months ago.

—The marriage of W. E. Carroll, pastor at Shelbyville, Ind., to Miss Carrie Otto of that city, is a late news item from the Hoosier state.

—The management of the Texas Educational Campaign announces a plan of "Ten Thousand Gifts from Ten Thousand Givers." This program will be carried out beginning early next month.

—Frank G. Richards, for several years pastor at Nickerson, Kan., has resigned from this field to accept the pastorate at Holton, Kan.

—The Montgomery, Mo., church will have a new building to cost \$20,000 and constructed with a view to promoting institutional features.

—Frank W. Zook has resigned at Tulare, Cal., to devote his time to evangelism in the northern and central parts of the state.

—The Christian churches of Platte county, Mo., have decided to support a scholarship at Missouri Christian College, Camden Point, Mo., open to the young women of the county.

—The new officers of the Seventh District, Mo., Retreat, held annually at Camden Point, are: President, R. E. Snodgrass; vice-president, J. T. Alsup; secretary, John W. Love, and treasurer, Geo. W. Eastin.

—The Christian News, published in Des Moines, reports that the "Menace" plant, at Aurora, Mo., was partly wrecked in an explosion recently, supposed to be the work of enemies of that publication.

—Gifford Ernest, of the Monticello, Ind., church, has tendered his resignation and will enter the service of the United States Naval Department as chaplain.

—It is expected that a thousand delegates will attend the Illinois state convention to be held at Central church, Peoria, Ill., Sept. 11-14. Edgar D. Jones is president of the organization.

—Joseph A. Serena, of William Woods College, Fulton, Mo., with C. K. Gillum, country superintendent of the Disciple churches, recently made a tour of the country in the interest of religious education.

—Myron L. Pontius, of Central church, Jacksonville, Ill., is spending August in northern Indiana.

—The Ann Arbor Railroad has offered the Michigan Disciples 160 acres of land at Frankfort, Mich., as a site for a proposed national assembly of the Disciples. Traverse City is also being considered for the purpose by W. V. Nelson, M. P. Garrard and J. Frank Green, of Michigan, who with a number of others are pushing this idea.

—W. P. Sharratt has resigned at Guelph, Ont. He did his school work in Eureka and Bethany and has been in Guelph one year.

REMEMBER THE ANNUAL OFFERING.

The Month of July in Church Extension.
Did You Put Up the Wall Chart?

Our pastors should be ordering their supplies of literature for the Annual Offering Day for Church Extension. Every one believes in the Church Extension work. The trouble with many is that they do not know the needs. It is the duty of the Board of Church Extension to furnish a knowledge of the needs and the pastors must pass this knowledge on to the churches. The Board has done its duty in furnishing the facts. We pray that every pastor may do his duty. Choose the best day in September and secure a great offering. Many of our churches are very rich and should give liberally. Every church, however weak, can give something to house the Homeless.

The new receipts for July were \$8,707.42. Recently the Board received an Annuity of

\$10,000 from a well known preacher among us. He gave \$10,000 on another occasion making \$20,000 in all to Church Extension. A friend in Iowa gave \$800 and friends in Indiana gave \$1,500. Go thou and do likewise.

During July the following loans were closed and the church buildings completed: Spur, Texas, (Margaret K. Long Fund) \$800; Portland, Ore., (Montavilla Church) (F. H. Main Fund), \$1,500; Topeka, Kan., Auburndale Church, (S. S. & R. J. Chapman Fund) \$1,000; Lindale, Tex., (St. Louis, Mo., Compton Heights Fund) \$500; Rosewell, N. Mex., (Annuity Fund) \$4,000; Galveston, Texas (General Fund) \$12,500; New Boston, Ohio, (F. M. Drake Fund) \$2,000; Denton, Tex., (Annuity Fund) \$6,000; Fossil, Ore., (Akron, Ohio, First Church Fund) \$1,000; Dallas, Texas, Rosemont church (K. C., Mo.

Independence Blvd. Church Fund) \$2,500.

At the August Board Meeting loans were granted to the following churches: Ashland, Va., \$2,500 at 4 per cent; Ogden, Utah, \$3,500 at 4 per cent; Des Moines, Iowa, Highland Park Church, \$12,000 at 6 per cent and Fruitland, Md., \$700, 4 per cent. The loan promised Cicero, Ind., was increased to \$3,000.

The time is not far away when the churches will begin sending in their Annual September Offerings. The pastors and churches should be much in prayer over this important matter. Proper interest in this offering and enthusiasm begotten of knowledge, with consecration, will win.

Brother, Pastor, did you put up the Wall Chart we sent you?

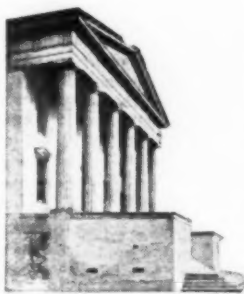
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Session begins Sept. 11, 1916.

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Entertainment at Des Moines

You are coming to the Convention of the Churches of Christ in Des Moines, October 9 to 15! Then you are interested in the accommodations to be found here. You are interested in what Des Moines is able to do to entertain what promises to be the largest National Convention since the great ingathering of the people at Pittsburg. You want to know whether you, as one of the possible ten thousand visitors to Des Moines, can be taken care of.

Des Moines has ample hotel facilities for a large convention. The men and women of the church tell us that the Convention this year is to be more than large. Practically every word which has come to Des Moines indicates that there is an interest in the Convention this year, a feeling of devotion which will attract the largest number of people who have attended a convention in some years. To make certain that ample accommodations are ready for the visitors, the Entertainment Committee is preparing for fifteen thousand people. This committee has been working for six months, as have all of the local committees of the Convention. Read the following carefully: If you desire a hotel reservation, write to:

"B. D. Van Meter, Drake University, Des Moines, Iowa." State what you want to pay for a room, and the conveniences you desire. The hotel charges will be from 75 cents a day up. The number of rooms to be secured under one dollar per person is limited. If you wish to be at the hotel used as a headquarters of one of the societies, state so definitely. All of the hotels of Des Moines are on the European plan, but all of the large ones have first class cafes, or grill rooms, in connection.

In addition to the hotel accommodations, the better class of the residences of Des Moines will be thrown open to the visitors. Already the Entertainment Committee has

a long list of residents who will take Convention visitors into their homes for the week of the Convention. The charge will be fifty cents per person for lodging, and in some of the homes breakfast can be secured for an additional twenty-five cents. Breakfast will not be served in all of the homes listed, but Des Moines has an abundance of restaurants, cafes and lunch rooms where meals may be secured for as little or as much as the visitor desires to spend.

The street railway system in Des Moines is good, and you will not be inconvenienced if assigned to a home two and three miles from the Coliseum. Twenty and thirty minutes will be sufficient time to reach the downtown part of Des Moines (where the Convention will be held) from all but the most distant points. The system is being rebuilt during the present summer, so all East and West cars will run either past the Coliseum, or within a block. North and South cars either run within a block, or transfer to cars which pass the Coliseum.

Des Moines is in some ways the center of the interests of the churches of Christ. It is here the largest congregation and the largest school of the brotherhood is located. Des Moines probably has the largest number of members of the Church of Christ of any city in the world, between ten and twelve thousand and communicants being members of the different churches of the city. Des Moines, with this large body of people, deeply interested in the coming of the Convention, is enthusiastic concerning the coming of the 1916 Convention, and the civic organizations are aiding the eighteen convention committees in every way. Every effort to consummate plans for entertainment of the visitors is being made. Of the convention committees, the ladies of the C. W. B. M. are especially active, and will have some pleasing surprises in store for the vis-

itors. The young people's societies, also, are planning for a gala week in which the work of the Christian Endeavor will be raised on the highest standards.

The sessions of the Convention will be held in the Coliseum, one of the units of the Des Moines civic center. This building will seat 7,500 people, and has committee and exhibit rooms for all of the activities of the Convention. It is possible, should this not be sufficient at all times, to reach other halls and the downtown churches. The headquarters hotels are from two to four blocks from the Coliseum, but it is the belief of the managing committees that the rooms of the Coliseum are such that the Convention will be centered for the entire week in that one building.

Des Moines, with its hosts of members of the churches of Christ, is waiting for the opening of the Convention, a convention promising to be rich in fellowship and significant in its influence upon the life of the church. Des Moines and its Disciples desire to do that which it may to aid you to gain benefit and spiritual uplift from the 1916 Convention of the churches of Christ.

—The Board of Ministerial Relief, of Indianapolis, reports the receipt of \$1,000 from the estate of the late William S. Britt, of Normal, Illinois. On the other hand, within a few days the Board has received calls for assistance on account of premature disability from four men: one with tuberculosis, one with paralysis, two with complete nervous breakdown.

—On July 2, Shenandoah, a rural school of Richland Co., O., had 210 present. Forty-five attended the men's class, taught by the pastor, Dana S. MacDonald.

—The Endeavor society at Conway Springs, Kans., has become a Life-line Society in the Foreign Christian Missionary Society assuming the support of Evangelist Bali Das at Bilaspur, India.

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